صَحِـيحُ

السِّـيرَةِ النَّـبَـوِيَّة

Ṣaheeh al-Seeratin-Nabawiyyah

What is authentic from the Biography of the Messenger of Allaah ﷺ, mentioning the chronological account of events, and his military expeditions, and his delegations.

By:
Shaikh Muḥammad Naaser-ud-Deen al-Albaanee رحمه الله

Translated by:
Abu Sahl Fahad Ibn Nawwaab Barmem

ilm4all

ilm4all.blogspot.com

Contents

Transliteration 5

Preface 6

Chapter 1: Mentioning the noble ancestry of the Prophet ﷺ 10

Chapter 2: The Birth of the Messenger of Allaah ﷺ 14

Chapter 3: Some of the Signs which took place at the birth of the Messenger of Allaah ﷺ 16

Chapter 4: Regarding the jolting of the palaces and the cracking of the galleries and the extinguishing of the fire and the other Signs 17

Chapter 5: Mentioning of the rearing and suckling of the Messenger of Allaah ﷺ 18

Chapter 6: The death of the Prophet's ﷺ Mother 24

Chapter 7: The Prophet's ﷺ journey with his uncle Abu Ṭaalib to al-Shaam and the encounter with Baḥeerah the monk 32

Chapter 8: The Prophet's ﷺ early upbringing, Allaah's protection over him (even before the Revelation) and how he was provided refuge when he was an orphan and made sufficient when he was poor 35

Chapter 9: Ḥilf al-Fuḍhool (the treaty to support the oppressed) 40

Chapter 10: The marriage of the Prophet ﷺ with Khadeejah Bint Khuwaylid Ibn Asad Ibn `Abdul-`Uzza Ibn Qusay 44

Chapter 11: The Quraish rebuilding the Ka`bah five years before the Prophethood 46

Chapter 12: The Bid`ah invented by Quraish by calling themselves as al-Ḥums 56

Chapter 13: The commissioning of the Prophethood and some of the predictive signs thereof (Part 1) 59

Chapter 14: The commissioning of the Prophethood and some of the predictive signs thereof (Part 2) 67

Chapter 15: The commissioning of the Prophethood and some of the predictive signs thereof (Part 3) 70

Chapter 16: The commissioning of the Prophethood and some of the predictive signs thereof (Part 4) 77

Chapter 17: The commissioning of the Prophethood and some of the predictive signs thereof (Part 5) 80

Chapter 18: The (foretellers) communication with the Jinn 91

Chapter 19: How the Divine Revelation started to be revealed to Allaah's Messenger ﷺ and mentioning the first thing that was revealed to him from the Glorious Qur'aan 93

Chapter 20: A discussion on which Aayaat were revealed first, and the two periods of interruption of al-Waḥee (Revelation) 104

Chapter 21: Preventing the Jinn and averting the Shayaaṭeen from eavesdropping while the Qur'aan is descending so that they do not steal a hearing, even if it was a single word, and then inform their counterparts from the men, which would have created confusion and the truth would have got mixed with falsehood 108

Chapter 22: How the Revelation used to descend upon the Prophet ﷺ 113

Chapter 23: The instructions to the Prophet ﷺ to listen to the Qur'aan when it is being revealed without making haste to recite it 118

Chapter 24: Khadeejah رضي الله عنها the first to embrace Islaam 120

Chapter 25: The mentioning of those who were the foremost in accepting Islaam ... 121

Chapter 26: Mentioning of Hamza's conversion to Islaam 129

Chapter 27: Mentioning of Abu Dharr's conversion to Islaam 130

Chapter 28: Mentioning of Ḍhimaad's conversion to Islaam 134

Chapter 29: Allaah's Command to His Messenger ﷺ to propagate the Message, in private and public, and to be patient and forbearing, and to turn away from the foolish, stubborn, liars, after the proofs have been established against them; and mentioning of the persecution he ﷺ and his Companions suffered at their hands 135

Chapter 30: The leaders of Quraish uniting against the Prophet ﷺ and his Companions, and their meeting with Abu Ṭaalib who was supporting and protecting his nephew, and their pressuring him to hand him over to them, but he – by the might and power of Allaah – rejected their demands 148

Chapter 31: Some of the objections which the Mushriks of Makkah raised against the Prophet ﷺ, and their arrogance in persistently asking him ﷺ to provide a number of Signs and miracles, not for seeking guidance and rectitude but out of intransigence 149

Chapter 32: Persecution of the early Muslims 153

Chapter 33: The Mushrikeen's dispute with the Prophet ﷺ, and the establishing of irrefutable proofs against them, and how their inner selves had acknowledged the

truth, even though they displayed opposition out of stubbornness, envy, injustice, and haughtiness 157

Chapter 34: The migration of some of the Companions of the Prophet ﷺ, from Makkah to the land of al-Ḥabashah (Abyssinia/Ethiopia), so as to flee with their religion from afflictions 165

Chapter 35: Mentioning of `Umar's conversion to Islaam 189

Chapter 36: Mentioning of the disagreement between the tribes of Quraish – Banoo Haashim and Banoo `Abdul Muṭṭalib – in helping the Messenger of Allaah ﷺ 200

Chapter 37: Falsity of the story of al-Gharaaneeq 213

Chapter 38: Mentioning of the decision of Abu Bakr al-Siddeeq to emigrate to Abyssinia 221

Chapter 39: Mentioning of the story of al-Ṭufail Ibn `Amr al-Dausee 225

Chapter 40: Mentioning the contest between Rukaanah and the Prophet ﷺ 226

Chapter 41: Mentioning the reason for the revelation of some of the Aayaat of Surah al-An`aam and Surah al-Kawthar 227

Chapter 42: The severe famine 236

Chapter 43: The victory of the Romans over the Persians 240

Chapter 44: Concerning al-Israa' (night journey) of the Messenger of Allaah ﷺ from Makkah to Bait al-Maqdis, then his ascension to the heavens, and the signs he saw there 242

Transliteration

In order to benefit from the transliteration of Arabic terms in this book, it is imperative that the reader familiarizes himself with the symbols described in the table below.

The rules of English pronunciation can be applied in general for Arabic alphabets. However, special symbols are required to identify Arabic alphabets and sounds which have no English equivalents, such as the following:

Symbol	Stands for	English Equivalent Sounds
ʻ	(ء) Hamzah	The first consonant vocal sound uttered when saying: at, it or oh.
Th, th	(ث) Thaa	Three, moth.
Ḥ, ḥ	(ح) Haa	No equivalent. Produced in the lower throat, below "H".
Kh, kh	(خ) Khaa	No equivalent. Produced in the back of the mouth and top of the throat.
Dh, dh	(ذ) Dhaal	There, mother.
Ṣ, ṣ	(ص) Ṣaad	A deeper "S" sound. Somewhat close to the "sc" in "muscle".
Ḍh, ḍh	(ض) Ḍhaad	Sounds deeper than a "D". Produced by touching the tongue to the mouth's roof.
Ṭ, ṭ	(ط) Ṭaa	Similar but deeper than a "T". Produced when the back of the tongue is raised up towards the soft palate.
Ẓh, ẓh	(ظ) Ẓhaa	A deeper *thāl*, produced by touching the tip of the tongue to the back of the front teeth.
`A, `a	(ع) `Ayn	Produced in the bottom of the throat, underneath "H"
Gh, gh	(غ) Ghayn	A gurgling sound produced in the back of the mouth. Similar to the sound produced while gargling.
Q, q	(ق) Qaaf	Somewhat similar to the "C" in "coffee"

Preface

بسم الله والحمد لله والصلاة والسلام على رسول الله ، وبعد

Praise be to Allaah, we praise Him and seek His help, And seek His forgiveness. And we seek refuge with Allaah from the evils of our souls, and the mischief of our deeds. Whoever He تعالى guides, then here is none to lead him astray, and whomever He تعالى misleads then there is no guide for him. I testify that none has the right to be worshipped but Allaah, and I testify that Muhammad is His Slave and His Messenger. The truest of word is the Book of Allaah, and best of guidance is the guidance of Muhammad ﷺ. The worst of things are those that are newly invented, and every newly-invented thing is an innovation, and every innovation (in religion) is going astray, and every going astray is in the Fire.

To proceed, the topics on Seerah (biographies) and Qasas (stories) of the Prophets and the righteous is something which is beloved to the self, and closer to the heart, because of what it contains from the admonitions, instructions, and lessons which the righteous and the people of understanding benefit from, and which gives strength and raises the morale, and is a provision which helps them on the path of Allaah تبارك وتعالى, as Allaah تعالى said:

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ﴾

{There was certainly in their stories a lesson for those of understanding.} [Surah Yusuf (12): 111]

And the most beloved of the Seerah to the heart and the greatest of them is the Seerah of the Messenger of Allaah ﷺ, for he is the most honored of the creations of Allaah and most beloved to Him, and he is the leader of all the children of Aadam. صلوات الله وسلامه عليه.

This is the reason that attracted the attention of many scholars to write on the Seerah of the Prophet ﷺ. But their books were filled and mixed with authentic and unauthentic narrations, and no one gained sufficient means to carefully separate them.

That is until Allaah تبارك وتعالى destined the noble Shaikh and the Imaam of Ḥadeeth of our age, Shaikh Muḥammad Naaser-ud-Deen al-Albaanee رحمه الله, who undertook the task of separating the authentic Seerah from the inauthentic.

What led the Shaikh to undertake this task was that he had traveled from Beirut (Lebanon) to Sharjah (UAE) where he came across a book on Seerah, entitled: "خاتم النبيين" by Muḥammad Abu Zahrah and he saw the calamities it was filled with. So he engaged himself in the service of (compiling the authentic) Seerah of the Prophet ﷺ, and Allaah تعالى expanded his breast to work on the book "السيرة النبوية" of al-Ḥaafiẓh Ibn Katheer رحمه الله and to separate the authentic from the unauthentic; and he named his work: "صحيح السيرة النبوية", "Ṣaḥeeḥ Seeratin-Nabawiyyah": What is authentic from the Biography of the Messenger of Allaah ﷺ, mentioning the chronological account of events, and his military expeditions", and he made many important corrections on the work of Imaam Ibn Katheer. But it was the Decree of Allaah that Shaikh al-Albaanee رحمه الله passed away before he could complete this work, and he could only reach the chapter of "al-Israa' wal-Me`raaj". May Allaah have mercy on Shaikh al-Albaanee for his efforts and elevate his status and raise him in the company of those on whom Allaah has bestowed His grace, (in the company) of the Prophets, the Siddeeqeen, the martyrs, and the righteous.

What will proceed is the translation from the work of Shaikh al-Albaanee in presenting to the dear readers the authentic Seerah of the Messenger of Allaah ﷺ.

The Methodology of this book:

This book does not deal with narrating a story-based description of the events which other books of Seerah (biographies) and Qasas (stories) had employed, i.e. by making additions to make the story more interesting and for entertainment. Rather, this book is a narration-based description of the events; relying on narrations which are found in the books of Aḥaadeeth.

It may not interest those who are used to storybooks, but for a student of knowledge, this is an opportunity to learn and differentiate between the authentic and unauthentic narrations in the books of Seerah; as well as to learn the grading of some of the Aḥaadeeth which are not found in the other books of Shaikh al-Albaanee رحمه الله.

The methodology which the Shaikh al-Albaanee رحمه الله applied in his book:

1. The Shaikh omitted the different routes and supporting chains which are used for strengthening a narration, and he tried to choose only that narration which would give a complete description of the event, only if it is authentic.

2. The Shaikh omitted the mentioning the complete chain - except when there was a benefit or need. Otherwise, he only mentioned the name of the Companion from whom it was narrated.

3. The Shaikh omitted narrations which had no chain or which were Mursal (having a broken chain) or Mu`ḍhal (either having some defect in its chain or in its text).

4. Sometimes the Shaikh summarized the statements of Imaam Ibn Katheer to make it compatible and to restrict it in accordance with the authentic narrations which the Shaikh had chosen to include in his book.

5. Sometimes he would replace the way Ibn Katheer reported a narration, and instead took it directly from the source which Ibn Katheer relied on, because sometimes Ibn Katheer would paraphrase a narration or narrate with its implied meaning instead of narrating the actual wording.

6. Sometimes the Shaikh would add narrations at the end of the chapter if something was missed by Imaam Ibn Katheer or for additional benefit.

Additional points:

1. In a few instances, the complete narrations were added in the footnotes by the translator for which the Shaikh had only mentioned the references.

2. Additional narrations were added in the footnotes, which were either authenticated or weakened by the Shaikh in his other works like: “Fiqh al-Seerah”, “al-Saheehah” or “al-Ḍha`eefah”, but were not mention in this book.

3. A few more points and Aḥaadeeth were added in the footnotes for additional benefit and explanation from the works of other scholars.

4. Some of the weak Aḥaadeeth which became widespread were also added for the sole purpose of highlighting the `Ilal (defects) and the reason for their weaknesses.

Translated by:
Fahad Ibn Nawwaab Barmem
غفر الله له ولوالديه ولجميع المسلمين

Chapter 1: Mentioning the noble ancestry of the Prophet ﷺ

Allaah تعالى said:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

{Allaah knows best with whom to place His Message} [Surah al-An`aam (6): 124]

And when Heraclius, the Roman emperor, asked Abu Sufyaan about the attributes of the Prophet ﷺ, he said: "What is his family status amongst you?" He (Abu Sufyaan) replied: "He belongs to a good (noble) family amongst us." He said: "In fact, all the Messengers come from noble families amongst their respective peoples."[1]

He is the leader of the children of Aadam and their pride, in this world and the Hereafter.

His names and titles: Abu al-Qaasim, Abu Ibraaheem, Muḥammad, Aḥmad, al-Maaḥee (Obliterator) through whom Allaah obliterates Kufr (disbelief), al-`Aaqib (the last to come) after whom there will be no Prophet, al-Ḥaashir (the gatherer) at whose feet (i.e. behind whom) mankind will be gathered, al-Muqaffee (the last in succession), the Prophet of Mercy, the Prophet of repentance, the Prophet of al-Malḥamah (fierce battle), the seal (last) of the Prophets, and `Abdullaah (servant of Allaah).[2]

Al-Baihaqee said: Some of the scholars added (more names) saying: Allaah تعالى referred to him in the Qur'aan as: "Messenger, Prophet, unlettered, witness, bringer of good tidings, warner, the one who invites to Allaah – by His permission, illuminating lamp, kind and merciful, the one who reminds. And Allaah تعالى made him as (source of) mercy, blessings, and guidance."

---

[1] **[TN:** The complete Ḥadeeth has been mentioned in chapter no. 16**]**

[2] I (al-Albaanee) say: The last two names and Aḥmad, these three names are mentioned in the Qur'aan; the others are mentioned in the different Aḥaadeeth. See "`Aqeedah al-Tahaawiyyah" (pg. 292) with Shaikh al-Albaanee's checking; and "al-Ṣaḥeeḥah" (1571, 1628); and "al-Rawḍhatul-Nadheer" (401, 1017).

[TN: See also Ṣaḥeeḥ al-Bukhaaree (3532, 4896) and Ṣaḥeeḥ Muslim (2354, 2355), and Musnad Aḥmad (19525, 19621, 19651, 23443, 23445)**]**

He is Muḥammad Ibn `Abdullaah Ibn `Abdul-Muṭṭalib Ibn Haashim Ibn `Abd Munaaf Ibn Qusayy Ibn Kilaab Ibn Murrah Ibn Ka`b Ibn Lu'ai Ibn Ghaalib Ibn Fahr Ibn Maalik Ibn Naḍhr Ibn Kinaanah Ibn Khuzaimah Ibn Mudrikah Ibn Ilyaas Ibn Muḍhar Ibn Nizaar Ibn Ma`d Ibn `Adnaan[3] and who is from the sons of Ismaa`eel. There is no need to mention the different opinions (the scholars) have regarding how many fathers are there between them (i.e. `Adnaan and Ismaa`eel عليه السلام).[4]

There is no difference of opinion amongst the scholars about this lineage.[5] All the `Arab tribes in al-Ḥijaaz area trace back their ancestry to this lineage. This is why regarding the saying of Allaah تعالى:

﴿قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

{Say (O Muḥammad): "No reward do I ask of you for this (message) except to be kind to me for my kinship with you."} [Surah al-Shoora (42): 23]

Ibn `Abbaas رضي الله عنهما and others said: "*There was not a single house (i.e. sub-tribe) of Quraish except that the Prophet ﷺ had relatives therein and so the above Aayah was revealed in this connection, and its interpretation is: 'O Quraish! I do not want anything from (you) except that you should be kind to me for my kinship with you.'*"[6]

---

[3] Ṣaḥeeḥ al-Bukhaaree (5/44) (Ar.) in "Mu`allaq" form (i.e. without a chain of narration)

[4] **[TN:** Imaam Ibn Katheer mentioned in his "al-Seerah al-Nabawiyyah": The scholars differed in the numbers of fathers between Ismaa`eel and `Adnaan. The highest number that was said is forty, and the minimum is four. This is why Imaam Maalik رحمه الله disliked attributing the lineage to the Prophet ﷺ after `Adnaan. `Urwah Ibn al-Zubair (the son of Asmaa' Bint Abu Bakr and the nephew of `Aaishah رضي الله عنهم أجمعين) said: "We have not found anyone who is sure (with certainty) about those between `Adnaan and Ismaa`eel."**]**

[5] I (al-Albaanee) say: This is the reason why I have mentioned it in this "Ṣaḥeeḥ al-Seerah", adhering to the principles that I have clarified and mentioned earlier in the introduction. And Abu Zahrah, the author of "خاتم النبيين", as evidence, relied on the narration of Ibn `Abbaas رضي الله عنهما that whenever Prophet ﷺ spoke of his ancestry he would stop at `Adnaan and say: ❝ **Genealogists tell lies.** ❞ Allaah تعالى says:

﴿وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا﴾

{and many generations in between} [Surah al-Furqaan (25): 38]

And it was hidden from him that this is a fabricated narration. In its chain is a liar who himself confessed that he used to lie. See al-Ḍha`eefah (111)]

[6] Ṣaḥeeḥ al-Bukhaaree (3497, 4818)

It has reported from the connected and disconnected chains that the Prophet ﷺ said: **❝I was born in marriage and not out of wedlock - from the (first) children of Aadam till my parents bore me,[7] and nothing from the fornication of the days of ignorance ever touched me.❞** [8]

It is authentically reported in Ṣaḥeeḥ al-Bukhaaree that Abu Hurairah رضي الله عنه narrated that Allaah's Messenger ﷺ said: **❝I have been sent (as a Messenger) in the best of all the generations of Aadam's offspring since their Creation.❞** [9]

And in Ṣaḥeeḥ Muslim from the Ḥadeeth of Waathilah Ibn al-Asqa` رضي الله عنه that the Messenger of Allaah ﷺ said: **❝[Indeed Allaah has chosen Ismaa`eel from the children of Ibraaheem], and He chose Banoo Kinaanah from the children of Ismaa`eel, and He chose the Quraish from Banoo Kinaanah, and He chose Banoo Haashim from Quraish, and He chose me from Banoo Haashim.❞** [10]

Imaam Aḥmad reported from the Ḥadeeth of al-Muṭṭalib Ibn Abee Wadaa`ah that al-Abbaas رضي الله عنه came to the Messenger of Allaah ﷺ, and it is as if he ﷺ heard something which the people were saying. So the Prophet ﷺ stood upon the Minbar (pulpit) and said: **❝Who am I?❞** They said: "You are the Messenger of Allaah ﷺ." He ﷺ said: **❝I am Muḥammad Ibn `Abdullaah Ibn `Abdul-Muṭṭalib, indeed Allaah created the creation, and He put me in the best [group] of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of them in tribe, then He made them into houses, so**

---

[7] **[TN:** Meaning: his ﷺ lineage all came down to him through lawful marriage and no one from his forefathers was the product of fornication.**]**

[8] I (al-Albaanee) say: I have discussed the various chain of this narration in al-Irwaa (1914); and with its various chains, the Ḥadeeth reaches the level of "Ḥasan". And for this reason, I have mentioned it in Ṣaḥeeḥ al-Jaami` al-Sagheer (3223, 3224, 3225)

[9] Ṣaḥeeḥ al-Bukhaaree (3557); see also al-Ṣaḥeeḥah (809).

[10] Ṣaḥeeḥ Muslim (2276) and the first part is not from Ṣaḥeeḥ Muslim; it from Sunan al-Tirmidhee (3605). See al-Ṣaḥeeḥah (302)

He put me in the best of them in tribe and lineage.” [11] صلوات الله وسلامه عليه دائما أبدا إلى يوم الدين

In the Ṣaḥeeḥ (of Imaam Muslim), it is reported that the Messenger of Allaah ﷺ said: **“I am the leader of the children of Aadam on the Day of Resurrection, [and it is no boast].”** [12]

[11] Musnad Aḥmad (1788) and Sunan al-Tirmidhee (3532, 3608) **[TN:** Shaikh al-Albaanee had first authenticated this Ḥadeeth in “Ṣaḥeeḥ al-Jaami`” (1472) and in his checking of “al-Mishkaat” (5757), but later he retracted and graded it as “Ḍha`eef” in al-Ḍha`eefah (3073)**]**

[12] Ṣaḥeeḥ Muslim (2278)

[TN: The wording in the bracket are from Sunan al-Tirmidhee (3148, 3615) and Sunan Ibn Maajah (4308) and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee**]**

Chapter 2: The Birth of the Messenger of Allaah ﷺ

The Messenger of Allaah ﷺ was born on a Monday, as was reported by Imaam Muslim in his Ṣaḥeeḥ.

Abu Qataadah رضي الله عنه reported: The Messenger of Allaah ﷺ was asked about fasting on Mondays. He ﷺ said: **❝That is the day on which I was born and on which I was commissioned with Prophethood or the day on which I received Revelation.❞** [13] [14]

He ﷺ was born in the year of the elephant. This was reported by Al-Baihaqee (in Dalaa'il al-Nubuwwah [Signs of the Prophethood]) on the authority of Ibn `Abbaas رضي الله عنهما and there is a consensus about it as mentioned by Khaleefah Ibn Khayyaat.[15]

---

[13] Ṣaḥeeḥ Muslim (1162)

[TN: This is the Ḥadeeth which many wrongly interpret to support Mawlid al-Nabawee (celebrating the Prophet's birthday). The points that should be considered: **1)** Imaam Muslim mentioned this Ḥadeeth under: "The Book of Fasting". If it was a day of Eid or celebration, why did he not mention it under: "The Book of Eid" or under: "The Book of Aqeeqah"? **2)** The Ḥadeeth encourages Fasting and not Feasting or Celebrating. **3)** Monday does not come once a year; rather, Monday comes every WEEK; four times a Month on an average and fifty-two times a Gregorian YEAR and even less in a Hijri YEAR. **4)** The Ḥadeeth clearly mentions the Merit of the DAY, i.e. "Monday" and not of a particular DATE. If it was so, then why did not the companions take a note of that DATE? That way there would not have been a doubt about the EXACT DATE of the Prophet's birth. [Most of the reports which mention 12th Rabee` al-Awwal as the most likely DATE of the Prophet's birth, also mention that 12th Rabee` al-Awwal is the DATE of the Prophet's DEATH. – So are they going to celebrate his birthday or mourn his death?] **5)** The Companions knew the DATES of the two Eids. But why did they fail to take a note of the DATE when the Prophet ﷺ was born? Did they not understand Islaam better than us? **6)** The MOST important point: If the birthday of the Prophet ﷺ was to be taken as a day of Eid or special occasion, then fasting in it would not have been allowed, like how it is not allowed to fast on the days of the two Eids. Even on Fridays, it is not allowed to fast on its own (unless a person fasts a day prior to it or after it). And this Ḥadeeth CLEARLY mentions about Fasting and not Feasting.**]**

[14] I (al-Albaanee) say: As for the exact date of birth of the Prophet ﷺ, then there are conflicting reports regarding the date and the month which Ibn Katheer had mentioned in his book, and all are "Mu`allaq" – i.e. without a chain of narration. Some said that he ﷺ was born on the 8th of Rabee` al-Awwal. This was reported by Imaam Maalik with an authentic chain, on the authority of Jubair Ibn Mut`im who was a Taabi`ee, and this is why many historians accepted it to be true it and relied on it. But al-Ḥaafiẓh al-Kabeer, Muḥammad Ibn Moosaa al-Khawaarizmee said that this chain of narration is "Maqtoo`" (broken), and the majority of the scholars are of the opinion that he ﷺ was born on the 12th of Rabee` al-Awwal. And Allaah knows best.

[15] I (al-Albaanee) say: al-Ḥaakim also reported it in "al-Mustadrak" (4180) on the authority of Ibn `Abbaas رضي الله عنهما and he said: "It is "Ṣaḥeeḥ" as per the condition of the Shaikhain", and it is as he had said. This is further

The Prophet's father, `Abdullaah, passed away while he ﷺ was still in his mother's womb, as what has been widely accepted.

In a Ḥadeeth, he ﷺ said: **❝(I am) …the dream which my mother saw when she became pregnant with me, like as if a light was issued out of her and illuminated the palaces of Syria.❞** [16]

---

supported by another narration, on the authority of Qais Ibn Makhramah رضي الله عنه who said: *"I and the Messenger of Allaah ﷺ were born in the Year of the Elephant."* [Sunan al-Tirmidhee (3619) and Musdatrak al-Ḥaakim (4183, 5919) and said: "This is "Ṣaḥeeḥ" as per the condition of Imaam Muslim" and al-Dhahabee agreed with him, but this only reaches to the level of "Ḥasan". See al-Ṣaḥeeḥah (3152).

[16] Reported by Ibn Is-ḥaaq in "al-Seerah" (1/175) and from him al-Ḥaakim in al-Mustadrak (4174) and said: "it is "Ṣaḥeeḥ", and al-Dhahabee agreed with him. I (al-Albaanee) say: "It is as they have said." See al-Ṣaḥeeḥah (1545, 1546, 1925)

[TN: The complete Ḥadeeth is as follows:

Khaalid Ibn Ma`daan narrated that the Companions of the Messenger of Allaah ﷺ said: "O Messenger of Allaah, tell us about yourself." He ﷺ said: **❝I am the answer to the prayer of my father, Ibraaheem (عليه السلام), and the glad tidings of `Eesa (عليه السلام), and when my mother became pregnant with me, she saw something as if a light came out of her and illuminated the palaces of Buṣraa in the land of Syria.❞** [al-Ḥaakim in al-Mustadrak (4174) and said it is authentic and al-Dhahabee agreed with him. I (al-Albaanee) say: "It is as they have said."]

And from the narration of al-`Irbaadh Ibn Saariyah رضي الله عنه: *"The mother of the Messenger of Allaah ﷺ saw - when she gave birth to him - a light which illuminated the palaces of Syria."* [Musnad Aḥmad (17151) and al-Mustadrak of al-Ḥaakim (3566) and said: "it is "Ṣaḥeeḥ" and al-Dhahabee agreed with him.]**]**

Chapter 3: Some of the Signs which took place at the birth of the Messenger of Allaah ﷺ

Muḥammad Ibn Is-ḥaaq reported (in al-Seerah) on the authority of Ḥassaan Ibn Thaabit رضي الله عنه that he said: *"By Allaah! I was a lad of seven or eight years, I had not reached maturity but capable of understanding all that I saw and heard, and I heard a Jew shouting at the top of his voice in Aṭmah (a place) in Yathrib (another name for al-Madeenah), saying: 'O group of Jews!', till they gathered around him and said: 'Woe to you! What is the matter?' He said: 'Tonight the star of Aḥmad has risen, indicating his birth.'"*[17]

Abu Nu`aim and Muḥammad Ibn Ḥibbaan reported on the authority of Usaamah Ibn Zaid that Zaid Ibn `Amr Ibn Nufail said: *"A rabbi from the rabbis of Syria informed me: 'A prophet has emerged or will soon emerge in your land (country), as the star (indicating) his emergence has appeared. So return to your land and believe in him and follow him.'"*[18] [19]

---

[17] I (al-Albaanee) say: The chain of this narration is "Ḥasan" (good).

[18] I (al-Albaanee) say: The chain of this narration is also "Ḥasan" (good). **[TN:** The complete Ḥadeeth is mentioned in chapter 8**]**

[19] **[TN:** The scholars from the people of the Book were aware of the emergence of the Prophet ﷺ, and they had recognized him like how one recognizes his own children, but they disbelieved out of stubbornness. Allaah تعالى said:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

{Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad ﷺ) as they recognize their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muḥammad ﷺ which are written in the Tauraat (Torah) and the Injeel (Gospel)].} [Surah al-Baqarah (2): 146]

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ ۘ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾

{Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muḥammad ﷺ as a Messenger of Allaah), as they recognize their own sons. Those who destroy themselves will not believe.} [Surah al-An`aam (6): 20]

Narrated Anas رضي الله عنه: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He ﷺ sat near his head and asked him to embrace Islaam. The boy looked at his father, who was sitting there; the father told him to: 'obey Abu al-Qaasim'. So the boy embraced Islaam. The Prophet ﷺ came out saying: **❝ Praises be to Allaah Who saved the boy through me from the Hell-fire. ❞** [Ṣaḥeeḥ al-Bukhaaree (1356) and Sunan Abu Dawood (3095) and the wording is his]**]**

Chapter 4: Regarding the jolting of the palaces and the cracking of the galleries and the extinguishing of the fire and the other Signs

Shaikh al-Albaanee said: There is nothing authentic regarding this.[20]

[20] **[TN:** It was but controversially reported that significant precursors accompanied the Prophet's ﷺ birth: fourteen galleries of Kisra's palace cracked and rolled down; the Magians' sacred fire, which was burning for a thousand years, extinguished; and some churches on Lake Sawa sank down and collapsed. Regarding all these, there is nothing reported from authentic sources.**]**

Chapter 5: Mentioning of the rearing and suckling of the Messenger of Allaah ﷺ

Thuwaibah (the freed slave of Abu Lahab): the first woman who suckled the Prophet ﷺ after his mother.[21]

Narrated Umm Ḥabeebah Bint Abu Sufyaan رضي الله عنهما: said: O Allaah's Messenger ﷺ! Marry my sister, (`Azzah) Bint Abu Sufyaan. The Prophet ﷺ said: **❝Do you like that?❞** I replied: Yes, for even now I am not your only wife and I like that my sister should share the good with me. The Prophet ﷺ said: **❝But that is not lawful for me** (to have two sisters together in marriage)**.❞** I said: We have heard that you want to marry Durrah Bint Abu Salamah. He ﷺ said: **❝(You mean) the daughter of Umm Salamah?❞** I said: Yes. He ﷺ said: **❝Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salamah were suckled by Thuwaibah. So you should not present to me your daughters or your sisters (in marriage).❞** Narrated `Urwah: Thuwaibah was the freed slave girl of Abu Lahab whom he had manumitted, and then she suckled the Prophet ﷺ.[22]

---

[21] **[TN:** After the Prophet's mother, Thuwaibah, the concubine of Abu Lahab, was the first woman who suckled the Prophet ﷺ with her son, Masrooḥ. She had, from before, suckled Hamzah Ibn `Abdul-Muṭṭalib رضي الله عنه, the uncle of the Prophet ﷺ, and later on, she suckled Abu Salamah Ibn `Abd al-Asad al-Makhzoomee رضي الله عنه.

Ibn Ḥajar رحمه الله said: "Thuwaibah the freed slave woman of Abu Lahab" – she was mentioned by Ibn Mandah in (his book) "al-Ṣaḥaabah". He said: There was a difference of opinion as to whether she became Muslim. Abu Nu`aim said: We do not know of anyone who stated that she became Muslim except him (i.e. Ibn Mandah). What it says in the books of Seerah is that the Prophet ﷺ used to honor her and she used to visit him after he ﷺ married Khadeejah, and he ﷺ used to send gifts to her from Madeenah. And after the conquest of Khaybar she died, as did her son Masrooḥ.

His saying: "Abu Lahab manumitted her and she breastfed the Prophet ﷺ" – the apparent meaning is that he manumitted her before she breastfed the Prophet ﷺ, but what appears in the books of Seerah is the opposite, which is that Abu Lahab only manumitted her before the Hijrah (Prophet's migration to Madeenah), which was a long time after she had breastfed him. As-Suhaylee also narrated that her manumission came before she breastfed the Prophet ﷺ." [Fatḥ al-Baaree (9/145)]**]**

[22] Ṣaḥeeḥ al-Bukhaaree (5101, 5106, 5107, 5372) and the wording is his and Ṣaḥeeḥ Muslim (1449)

Shaikh al-Albaanee said: (The narration in Ṣaḥeeḥ al-Bukhaaree) has the additional wording: (`Urwah said): When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him: "What have you encountered?" Abu Lahab said: "I have not found any rest since I left you, except that because of my manumitting Thuwaibah, I have been given water to drink in this [the space between his thumb and other fingers]."

Ḥaleemah al-Sa`diyyah:

Ibn Is-ḥaaq reported that a Companion of the Prophet ﷺ said: O Messenger of Allaah ﷺ! Tell us about yourself. He ﷺ said: **❝Yes, I am the answer to the prayer of my father, Ibraaheem (عليه السلام), and the glad tidings of `Eesa (عليه السلام), and when my mother became pregnant with me, she saw (a vision) that something, as if a light, came out of her and illuminated the palaces in the land of Syria. I was breastfed in the tribe of Banee Sa`d Ibn Bakr. While I was (playing) with my (foster) brother behind our house where we used to pasture our sheep and goats, two men approached me. They were wearing white clothes and were carrying a basin of gold filled with ice. They took hold of me and cut open (my chest up to) my abdomen and took out the heart. Then they cut opened my heart and extracted a black blood-clot out of it and cast it away. Then they washed my heart and my chest with that ice till it was cleansed. Then one of them said to his companion: "Weigh him against ten**

This is how Imaam Ibn Katheer reported with the additional wording of al-Bukhaaree, except that the mentioning of the thumb and fingers are not from the "Ṣaḥeeḥ", but this is found in the narration of al-Ismaa`eelee, as mentioned by Ibn Ḥajar.

But I (al-Albaanee) have removed this addition as it does not fulfill our condition. Firstly: It is a "Mursal" narration. Secondly: Even if we find the chain to be uninterrupted, the person who saw the dream is still "Majhool" (unknown), and there is no proof for his statement. Thirdly: It is a dream, and it has no value (i.e. it is not considered as evidence), especially when it is about this Kaafir, Abu Lahab, about whom Allaah said:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

{Perish the two hands of Abu Lahab, and perish he!} [Surah al-Masad (111): 1]

And this is why Ibn Ḥajar said: This narration indicates that a Kaafir may benefit from his good deeds in the Hereafter, but this opposes the apparent meaning of the Qur'aan, as Allaah تعالى said:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾

{And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.} [Surah al-Furqaan (25): 23]

I (Ibn Ḥajar) respond by saying, firstly: this is "Mursal" narration of `Urwah and he did not mention the name of the person who informed him of this. Even if we were to accept that the chain is uninterrupted; what is being narrated is only a dream and it cannot be used as evidence (against the established Text). Moreover, the one who had the dream, it is not clear if he had accepted Islaam at that time, and so he counted as evidence. Secondly: even if we assume that it is acceptable, it can be based on what the Prophet ﷺ said specifically about Abu Ṭaalib that the punishment was lessened for him and that he was removed from the depths of Hell to its shallow parts. [Fatḥ al-Baaree (9/145)]

people from his Ummah." They weighed me against them, but I outweighed them. Then he said: "Weigh him against a hundred people from his Ummah." They weighed me against them, but I outweighed them also. Then he said: "Weigh him against a thousand people from his Ummah." They weighed me against them, but I outweighed them also. Then one of them said: "Leave him alone, for if we were to weigh him against his (entire) Ummah, he will outweigh them all." ❞

(Ibn Katheer said): The chain of this narration is "Jayyid Qawiy" (extremely strong).[23]

Imaam Aḥmad reported (in his Musnad) and Abu Nu`aim in "al-Dalaa'il", on the authority of `Utbah Ibn `Abd that a person asked the Prophet ﷺ, saying: Tell us about your early life, O Messenger of Allaah! He ﷺ said: **I was breastfed in the tribe of Banee Sa`d Ibn Bakr. I and a son of hers went out with the sheep and goats and we did not take any provision with us. So I said to him: O my brother! Go to our mother and bring back some provision for us. So my (foster) brother went away while I stayed with the sheep. Then two white birds came as if they were like eagles (or vultures). One of them said to the other: "Is he the one?" The other said: "Yes!" Then they approached me hurriedly and took hold of me and made me lie down on my back and cut open (my chest up to) my abdomen. Then they took out my heart and cut it open and took out from it two black blood-clots. Then one of them said to his companion: "Bring me the water and ice"; and they washed my chest with it. Then one of them said: "Bring me the water with hailstones"; and they washed my heart with it. Then one of them said: "Bring me al-Sakeenah (tranquility)." Then he poured it in my heart. Then one of them said to his companion: "Stitch it", so he stitched my heart and placed on my heart the seal of Prophethood. Then one of them said to the other: "But him on one side of the scale and put a thousand people from his Ummah on the (other-side) of the scale. And I watched (the scale with) the thousand people going up and I feared that some of them may tumble over me. Then one of them said: "Even if his whole Ummah were to be weighed against him, he would (still) outweigh them. Then they departed and they left me. So I got scared and dispersed quickly and went to my (foster) mother (Ḥaleemah) and informed her about the incident and what had happened. She feared that some evil had touched to me and said: "I seek Allaah's refuge for you." So she called for her camel and made me sit on it while she sat behind me and we rode till we reached my mother (Aaminah). She said: "I have fulfilled my trust and my responsibility". She then informed her about the incident**

[23] I (al-Albaanee) say: It is like he said, and the first part of the Ḥadeeth is reported by al-Ḥaakim with a "Ṣaḥeeḥ" chain. [See footnote no. 15]

what had happened, but she was not surprised. She said: "I saw a light coming out of me which illuminated the palaces in the land of Syria."[24]

In Ṣaḥeeḥ Muslim it is reported on the authority of Anas Ibn Maalik رضي الله عنه: *"Jibreel عليه السلام came to the Messenger of Allaah ﷺ while he was playing with his playmates. He took hold of him and laid him on the ground and then he opened his chest and took out his heart from it and then extracted a blood-clot out of it and said: 'That was the Shaiṭaan's share of you.' Then he washed it with the water of Zamzam in a golden basin and then he put it back together and returned it to its place. The boys went running to his mother – meaning his wet-nurse (Ḥaleemah) – and said: "Verily Muḥammad has been murdered." They all rushed toward him (and found him all right) but his color was changed."* Anas رضي الله عنه said: *"I myself saw the marks of stitching on his chest."*[25]

---

[24] Musnad Aḥmad (17648), "Dalaa'il al-Nubuwwah" of al-Baihaqee (2/7)

I (al-Albaanee) say: The narrators are of the level of "Ṣaḥeeḥ" except for Baqiyyah Ibn al-Waleed, who is a Mudallis (i.e. one who gives the wrong impression that he had heard it from the narrator) and he narrated using the phrase "`An" (عن "from", as opposed to "so-and-so told us" or "I heard so-and-so say" etc.). But in the narration reported by al-Ḥaakim (4230), he clearly mentioned that he has heard it from the narrator. Al-Ḥaakim said: "It is "Ṣaḥeeḥ" as per the condition of Imaam Muslim", and al-Dhahabee agreed with him. Rather, it is only "Ṣaḥeeḥ" (but not as per the condition of Imaam Muslim), as one of its narrators is Baḥeer Ibn Sa`d and Imaam Muslim did not report from him. See al-Ṣaḥeeḥah (373).

[25] Ṣaḥeeḥ Muslim (162)

I (al-Albaanee) say: This authentic Ḥadeeth along with the support of other authentic Aḥaadeeth, like the ones which were mentioned earlier and those other than them, which I had pointed out in (Takhreej Fiqh al-Seerah) with my checking pg. 64, yet Shaikh Abu Zahrah, the author of "خاتم النبيين", doubted the authenticity of this incident. Even though he quoted the above Ḥadeeth of Ṣaḥeeḥ Muslim, he says: "We say that the narrations regarding the incident of "cutting open of the chest" are not free from some form of defect or the other (either in its chain of narration or in its text). If we assume that the narrations are authentic, then we do not say: 'They are not acceptable!' Rather, we would only accept them if it was proved that they are authentic. But the defect (in its chain or text) makes us neither to reject them nor to accept them." – end of quote of Abu Zahrah.

I (al-Albaanee) say: These types of contradictory philosophy made this Shaikh reject these authentic Aḥaadeeth, and he is playing with words to deceive (and mislead) the people with what the whisperer (the devil) is whispering (in his heart).

The people with the least amount of knowledge and intellect know that if it is proved that there is a defect (in a narration), like the way (Abu Zahrah) is claiming, then by necessity (the narration) becomes not acceptable, because a Ḥadeeth which has (an apparent) defect (in its chain or text) is not accepted by the scholars. And if the matter is like how he says it is, then it becomes necessary to reject it. So how can he say: "The defect stops us from neither rejecting it nor accepting it"?! Do you not see that if you were to offer some money to a person and he refuses from taking it; it doesn't matter what you say about him, either: "he did not accept it" or "he rejected it", because in the end the meaning is the same and it is not hidden from anyone. So how can it be hidden from him (Abu Zahrah)?

And in the Ṣaḥeeḥain, from the (long) Ḥadeeth of Anas Ibn Maalik رضي الله عنه regarding the incident of al-Israa' (the Prophet's night journey from Masjid al-Ḥaraam to Masjid al-Aqsa) – which will be mentioned later on – there is another incident of cut opening of the chest on that night, and that it was washed with Zamzam water. There is no contradiction in these two narrations, as the incident of cutting open of the chest happened twice: once during the childhood of the Prophet ﷺ, and the other during the night of al-Israa', in preparation for his ﷺ ascension to be in the company of the most exalted group (i.e. the angels) and to meet his Lord عز وجل and be in His سبحانه وتعالى presence.

The purpose (here is to mention) the blessings of the Prophet ﷺ which were bestowed upon Ḥaleemah al-Sa`diyyah and her family while he was still an infant. Moreover, he ﷺ returned (to the people of) Hawaazin their families who were taken as the captives of war (by the Muslims) after the battle which took place (between them and the Muslims). This incident happened a month after the conquest of Makkah. They had appealed to the Prophet ﷺ through their relationship with him through breastfeeding. So he ﷺ freed the captives, taking pity on them, and treating them with kindness. This will be discussed in detail later on, In shaa Allaah.[26]

Muḥammad Ibn Is-ḥaaq said concerning the incident of Hawaazin, on the authority of `Amr Ibn Shu`aib, on the authority of his father, that his grandfather said: *"We were with the Messenger of Allaah ﷺ in Ḥunain, after we had taken their wealth and (their families) as captives, the people of Hawaazin send their delegates and they had (now) accepted Islaam (and became Muslims). They said: 'O Messenger of Allaah ﷺ! We are (from your) family and relatives, and you know well what calamity has befallen us. Have mercy on us, may Allaah have mercy on you.' Their spokesperson, Zuhair Ibn Ṣard, stood up and said: 'O Messenger of Allaah ﷺ! Among the captives under the thatched are those who are your maternal aunts and your nurses who looked after you.*

The reality is that the Aḥaadeeth regarding the "cutting open of the chest" are authentic, and there is no doubt about them, (and no one doubts them) except for those who have weak Imaan (Faith) or who have no Imaan (in the first place). As for the defect he is claiming, there is no truth to it except for mere claims, and just for distracting (or entertaining) the readers.

[26] **[TN:** The Shaikh رحمه الله passed away before he could complete his task of checking the entire book - قدر الله وما شاء فعل. One can refer to the original book of Imaam Ibn Katheer "السيرة النبوية" or other books on the Prophet's biography to read more about this incident.**]**

Had we breastfed Ibn Abee Shamrah or Nou`maan Ibn al-Mundhir,[27] *and were we to be afflicted with the same calamity through them as we are suffering through you, we would have hoped for their help and kindness, (and from you, we expect even more) as you are the best (and most honored) of those who take care. He then recited a few lines of poetry…'"*[28]

This narration was also reported (from a different chain) on the authority of Abee Ṣard, Zuhair Ibn Jarwal, and he was the chief of his people, who said: "On the Day of Ḥunain, when the Messenger of Allaah ﷺ held us captives as prisoners of war, while he was segregating between the men and the women, I sat in front of him and made him hear the poetry and reminded him of his nurturing and upbringing in the (land of Hawaazin) during his days of babyhood [and then he recited the poetry] The Messenger of Allaah ﷺ said: **❝As for what belongs to me and to the children of Abdul Muṭṭalib, you may consider them, from now on, as yours. And I will ask my folks-men to give back theirs.❞** Upon hearing that the Anṣaar said: "What belongs to us is, from now on, offered to the Messenger of Allaah ﷺ."[29]

And it will be mentioned later on how he ﷺ released for them their kith and kin, and they were six thousand in number, consisting of children and women, and he provided for them numerous cattle and men.

This is all due to his ﷺ instant blessings in this world, so what about his blessings on those who follow him (upon righteousness), in the home of the Hereafter?!

---

[27] **[TN:** Al-Ḥaarith Ibn Abee Shamrah was the king of Syria and al-Nou`maan Ibn al-Mundhir was the king of `Iraaq. [Seerah Ibn Hishaam (2/489)]**]**

[28] Seerah of Ibn Hishaam (4/131), but he did not mention the verses from the poem. The chain of this narration is "Ḥasan". Al-Ṭabaraanee has also reported this from Ibn Is-ḥaaq, and the poetry is mentioned in there. There is a supporting chain for this narration which will be mentioned next. And both these narrations have been discussed in "al-Ṣaḥeeḥah" (3252).

[29] Al-Ṭabaraanee reported this in all of his three "Mu`jam" (Kabeer, Awsaṭ, and Sagheer) with a chain in which one of its narrators is Majhool, but al-Ḥaafiẓh (Ibn Ḥajar) graded it as "Ḥasan" Al-Ḍhiyaa' al-Maqdisee reported this in his "al-Mukhtaar" and it is "Qawiy" (strong) due to the previous narration. This is why I have reported it in "al-Ṣaḥeeḥah" as mentioned earlier.

Chapter 6: The death of the Prophet's ﷺ Mother

Imaam Aḥmad reported on the authority of Buriadah رضي الله عنه: "We went out with the Messenger of Allaah ﷺ and traveled until we reached the place known as Waddaan. He ﷺ said: **❝(Remain) in your places till I return.❞** He ﷺ then went away (for a while). He ﷺ then returned with a heavy (heart) and said: **❝I visited the grave of the mother of Muḥammad and sought permission from my Lord to intercede (for her), but He (تعالى) did not give me permission.**[30] **And I used to prohibit you from visiting the graves, but now you may visit them.❞**[31]

Al-Baihaqee reported with another chain from Buraidah رضي الله عنه with the wording: [The Prophet ﷺ walked between the graves] till he reached a grave and sat next to it, and the people sat around him. He began shaking his head as though he is addressing someone, and then he began to weep. `Umar رضي الله عنه approached him and said: What makes you weep, O Messenger of Allaah?! He ﷺ said: **❝This is the grave of Aaminah Bint Wahab. I sought permission from my Lord to visit her grave, so He (تعالى) granted it to me. I sought permission to seek forgiveness for her, but He (تعالى) did not grant it to me. I was overtaken by affection for her and it made me cry.❞** Buraidah said: I had not seen a time in which he ﷺ cried more than that hour.[32]

---

[30] I (al-Albaanee) say: In another narration from (Musnad) Aḥmad (23003) and (Musannaf of) Ibn Abee Shaibah (11808) it is with the addition: **❝So my eyes started to shed tears out of mercy for her because (of the punishment) of the Fire.❞** See "Aḥkaam al-Janaaiz" (pg. 188)

[31] Musnad Aḥmad (23017). See the next Ḥadeeth as well.

[TN: In another narration, it is: "We went out with the Messenger of Allaah ﷺ during the conquest (of Makkah). He ﷺ came down (his riding animal) and we were around a thousand riders along with him. He ﷺ then prayed two Rak`ah, then he turned facing towards us and his eyes were overflowing with tears. `Umar Ibn al-Khaṭṭaab went to him and said: "May my father and mother be sacrificed for you O Messenger of Allaah! What is the matter?" He ﷺ said: **❝I sought permission from my Lord to seek forgiveness for my mother, but He (تعالى) did not grant it to me; so my eyes started to shed tears out of mercy for her because (of the punishment) of the Fire…❞** [Musnad Aḥmad (23003 and 23038). See "al-Irwaa" (3/225) and "Aḥkaam al-Janaaiz" (pg. 188)]**]**

[32] Dalaa'il al-Nubuwwah (1/189-190)

I (al-Albaanee) say: The Ḥadeeth, with all its different routes, is "Ṣaḥeeḥ". There are other chains and one of them is "Ṣaḥeeḥ" (which is reported in Ṣaḥeeḥ Muslim). Ibn Ḥibbaan (981), al-Ḥaakim (3292), al-Dhahabee all graded it as "Ṣaḥeeḥ", see "Aḥkaam al-Janaaiz" (pg. 188). **[TN:** See also "al-Ḍha`eefah" (5131)**]**

It was also narrated by al-Baihaqee (in Dalaa'il al-Nubuwwah) with a different chain something similar to it.

Al-Baihaqee and al-Ḥaakim also reported it from the Ḥadeeth of Ibn Mas`ood رضي الله عنه.

And in Ṣaḥeeḥ Muslim from the Ḥadeeth of Abu Hurairah رضي الله عنه: The Messenger of Allaah ﷺ visited the grave of his mother and he wept, and moved others around him to tears, and said: **❝I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me; so visit the graves, for that makes you mindful of death.❞** [33] [34]

---

[33] Ṣaḥeeḥ Muslim (976), also reported by Imaam Aḥmad (in his Musnad) and others.

[34] **[TN:** As a precaution against shirk, the Prophet ﷺ took the following steps:

i) He ﷺ had prohibited us from making pictures and statues as in the Ḥadeeth of `Aaishah and Ibn `Umar رضي الله عنهما, and he said that those who make pictures will be punished severely in Hell-Fire and it will be said to them: ❝make alive what you have created❞. [Ṣaḥeeḥain] Even in this day we see the Christians, the Hindus, and the Buddhist making statues and paintings and worshiping them.

ii) The second step he ﷺ had taken was to destroy all the pictures and statues and to level all the permanent graves, as has been reported from the Ḥadeeth of `Alee رضي الله عنه. [Ṣaḥeeḥ Muslim]

iii) The third step was to prohibit from making the grave as permanent, or whitewashing it, or writing on it, or building any structure over it (like Masaajid and domes). [Ṣaḥeeḥ Muslim]

iv) The Prophet ﷺ was well aware that this Ummah (nation) will follow the footsteps of the people of the Book – who built places of worship over the graves of their Prophets [Ṣaḥeeḥain] and made them into places of festivities [Sunan Abu Dawood]. So the fourth step was to prohibit the people from visiting the graves. Then he ﷺ gave them permission only to increase their remembrance of the Hereafter. But this permission was given during the conquest of Makkah, i.e. near the end of the Prophet's mission.

In the beginning stages of Islaam, it was prohibited by the Prophet ﷺ to visit the graves because the people in Jaahiliyyah (days of ignorance) were deeply rooted in Shirk, and the Jews and the Christians had the graves of the righteous converted into places of worship and worshiped them, and sought their help and called them in difficulties. When the People of the Book (the Jews and the Christians) were in such a bad state, then the state of the Mushriks could well be imagined.

The Prophet ﷺ prohibited the new Muslims from visiting the graves because of all the things that were going on. The permission to visit the graves was only granted after the conquest of Makkah, which is near the end of the Prophet's mission. The permission was given when Islaam became widespread and people became firm in their Imaan (Belief) and the fear of them falling into Shirk was subdued.

Moreover, in the very same Ḥadeeth, we are informed of the reason for the permission to visit the graves - that it reminds one of the Hereafter. It is possible to remember the Hereafter only if the grave is simple, which reminds us that we were created of this earth to it we will be returned. But if one were to go to the graves of the so-called "Awliyaa'", which are covered in very costly Ghilaaf (cloth); well-built and decorated in marbles and stones; and

Also in Ṣaḥeeḥ Muslim from the Ḥadeeth of Anas رضي الله عنه: A person said: O Messenger of Allaah! Where is my father? He ﷺ said: **“(He) is in the Fire.”** When he turned away, he ﷺ called him and said: **“Verily my father and your father are in the Fire.”** [35]

---

well-structured inside a dome, then it is impossible that it would remind one of the Hereafter. The example of this is the world famous structure – The Taj Mahal, which is actually a Maqbarah (gravesite) of the wife of the Moghul king. People all over the world come to it to visit it, not because it reminds them of death or the Hereafter, but only to admire the beauty of its structure and as sightseeing. But from this Ummah, there are those who have opposed the teachings of the Prophet ﷺ and took the graves as places of worship. So we have the Ajmerees, Tijaanees, Disookees, Jilaanees among the many grave worshipers. May Allaah save us and our children from ever falling into Shirk.]

[35] Ṣaḥeeḥ Muslim (203) and there is another narration from the Ḥadeeth of Sa`d Ibn Abee Waqqaaṣ رضي الله عنه, which will be mentioned later.

(Shaikh al-Albaanee said): Know that this Ḥadeeth, even though it is Ṣaḥeeḥ by itself, further has a lot of supporting chains, and the scholars known for their Ḥadeeth criticism (i.e. those who scrutinize a chain of narration to check its authenticity) have met it with acceptance. But Shaikh Abu Zahrah had boldly refuted it upon ignorance and went into extremes. He said [in his book “خاتم النبيين”] (1/132):

“It is a strange narration in its meaning like it is strange in its chain; because Allaah تعالى said:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

{And We never punish until We have sent a Messenger (to give warning)} [Surah al-Israa’ (17): 15]

The father of (Prophet) Muḥammad ﷺ and his mother (died) in al-Fatrah (the period prior to Islaam - those who received no message or messenger); so how can they be punished?... and in reality, I found it hard to imagine that Abdullaah and Aaminah will be entering the Fire!”

I (al-Albaanee) say: Sub-ḥaan Allaah! Is this the stance of the one who believes in the Messenger of Allaah firstly; and secondly in the sincere and truthful scholars (of this Ummah), those who narrated these Aḥaadeeth for us, and safeguarded them for us, and segregated the authentic from the weak for us, and unanimously agreed that this Ḥadeeth is authentically established from the Prophet ﷺ?! Is not this stance of Abu Zahrah from the ways of the people of desires – like the Mu`tazilah and other than them – those who would praise and criticize according to their intellects; the ones who were heavily refuted by Ahl al-Sunnah (wal-Jamaa`ah)?

The Shaikh (Abu Zahrah) claims that he is from them (Ahl al-Sunnah), then what is the matter that he had opposed them and chose the path of the Mu`tazilah of using the intellect as a means of judging (the Text); and their method of rejecting authentic Aḥaadeeth because it goes against their desires – either rejecting the Ḥadeeth completely, or misinterpreting (or distorting the meaning) if they are not able to reject it outright?! This is what the Shaikh (Abu Zahrah) has done, he rejected this Ḥadeeth assuming that it is a strange narration. And he misinterpreted the Aḥaadeeth of (the Prophet’s) visit (to his mother’s grave) by saying: “Perhaps the Prophet ﷺ was denied permission to seek forgiveness (for his mother) because there was no need for him to do so, as no Prophet was sent to address her.”

We say: You may have known the statement from some of the Salaf: "Leave your "perhaps" (and your "ifs and buts") near that star!" (meaning: there is no room for your personal opinions). Verily, the Aḥaadeeth of (the Prophet ﷺ) visiting (the grave of his mother) are clear decisive evidence that the weeping of the Prophet ﷺ was because of his affection for her (because of the punishment) of the Fire. And this is precisely and clearly mentioned in some of the routes of the Ḥadeeth of Buraidah, which was already mentioned in the earlier narrations. This is why, in his Sharh of Ṣaḥeeḥ Muslim, Imaam al-Nawawee commented on the Ḥadeeth of Abu Hurairah saying:

"In this Ḥadeeth, there is evidence for the permission to visit the Mushrikeen (polytheists) while they are alive and to visit their graves after their death. This is because, if permission is given for visiting their graves after their death, then visiting them while they are alive takes precedence (and is more deserving). Also, there is evidence in it that it is not permissible to seek forgiveness for the Kuffaar."

And in his explanation of the Ḥadeeth of Anas, he (al-Nawawee) said: "In this there is evidence that whoever dies upon Kufr will be in the Fire, the relationship of the near ones will not benefit him. Also, in this Ḥadeeth there is evidence that whoever dies in the period of al-Fatrah (the period prior to Islaam), and he was upon what the Arabs were upon – i.e. worshiping the idols, then he will be from the denizens of the Fire. Such a person will not be treated like the one to whom the Da`wah (the message of Islaam) had not reached. The Da`wah of Ibraaheem and other Prophets عليهم السلام had reached these (Arabs)."

[TN: Shaikh Ibn Baaz رحمه الله said: *"The saying of Prophet ﷺ:* **❝Verily my father and your father are in the Fire❞** *, is an indication that the Da`wah (the message of Islaam) had reached him as it had reached `Amr Ibn Luhai."* (الفوائد الجلية من دروس الشيخ ابن باز العلمية ص 14)**]**

I (al-Albaanee) say: In the statement of Imaam al-Nawawee there is a clear refutation of the claim made by Abu Zahrah that the people of al-Fatrah who lived before the advent of the Prophet ﷺ will not be punished! Moreover, this statement of his is just a mere claim (as he could not disprove the authenticity of these Aḥaadeeth); nor does he abide by the principle – i.e. "The one to whom the Da`wah has not reached will not be punished" – either he be an individual or a nation (or tribe) to whom the Da`wah had not reached. Rather, upon him was to present the proof for his claim (as a Ṣaḥeeḥ Ḥadeeth does not contradict the Qur'aan), but Abu Zahrah did not rise to the task. By now it will be clear to the dear readers how much he had to divert from the (true) knowledge in order to reject the Ḥadeeth of Anas, and in his misinterpreting of the Ḥadeeth of the Prophet ﷺ visiting (his mother's grave) while trying to negate the evidence, and all based on pure false claims!

Furthermore, there are many more Aḥaadeeth which disprove his baseless claims, and which all prove that the truth is the opposite of what he is claiming. And I feel it is necessary to mention a few of them here:

A) His ﷺ saying: **❝I saw `Amr Ibn `Aamer Al-Khuzaa`ah dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities).❞** [Ṣaḥeeḥ al-Bukhaaree (3521) and Ṣaḥeeḥ Muslim (6839)] In another narration, it is: **❝He was the first one to change the Deen of Ismaa`eel.❞** [Al-Ṣaḥeeḥah (2/243)]

B) The Prophet ﷺ was asked about `Abdullaah Ibn Jad`aan. They said: He used to uphold ties of kinship and feed the poor. Would that be of any avail to him? He ﷺ said: **❝It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection.❞** [Ṣaḥeeḥ al-Muslim (214)] In Musnad Aḥmad it is: "He used to honor the guests, was good towards the neighbors, manumit the slaves and uphold ties of kinship."

Al-Baihaqee also reported on the authority of `Aamer Ibn Sa`d, that his father said: A Bedouin came to the Messenger of Allaah ﷺ and said: "My father used to uphold ties of kinship, and he did such-and-such (mentioning his acts of kindness), so where is

---

C) The Prophet ﷺ passed by a date-palm tree and he heard a sound (meaning: from the grave). He ﷺ said: **❝When was he buried?❞** They replied: He was buried in the days of ignorance. He ﷺ said: **❝If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly supplicated Allaah that He should make you listen to the torment of the grave.❞** [Musnad Aḥmad (12007, 12096, 12123,) and Ṣaḥeeḥ Muslim (2867, 2868). See al-Ṣaḥeeḥah (158, 159)]

D) And in the Ḥadeeth of the eclipse, in which the Prophet ﷺ was shown the fire and he saw that the owner of the stick with crooked end was being punished because he used to steal from the Ḥajj pilgrims. [Ṣaḥeeḥ Muslim (904) and also see al-Irwaa' (656)]

And there are more Aḥaadeeth related to this which al-Haithamee had reported in his "Majma` al-Zawaaid" (1/116-119), so whoever wishes to refer to them can do so. All these Aḥaadeeth, without a doubt, are decisive evidence that the Mushriks (who died) in the days of ignorance will be from the denizens of the Fire. They are not from the people of al-Fatrah. So the argument of Abu Zahrah has tumbled and been refuted in detail. As for his saying regarding the Ḥadeeth of Anas رضي الله عنه: "…like the way it is strange in its chain."

I (al-Albaanee) say: This is another false claim of his. The Ḥadeeth is Ṣaḥeeḥ and there is no weakness in it, and it is sufficient proof that it is reported in the "Ṣaḥeeḥ" (of Imaam Muslim). And if he were to intend that it is strange in its meaning, then this still does not harm it; because all its narrators are highly trustworthy. Moreover, it has supporting chains which add to its strength, like the ones which we have already mentioned. Here I would also like to add that even al-Suyooṭee got entangled in this and his desires got the best of him. He tried to fault the Ḥadeeth by saying that Ḥammaad Ibn Salamah was alone in reporting it. He went to the limit of not even mentioning this Ḥadeeth in his book "al-Jaami` al-Sagheer", or in the annex that he wrote later to it. This is all the while he is considered among the scholars of Islaam and a Ḥaafiẓh. I wanted to write more on this to refute him (al-Suyooṭee). But we already spoke much on this, and what has preceded is sufficient for us. And Allaah is the One who grants success.

[TN: On the contrary, there are some scholars who have tried to defend the parents of the Prophet ﷺ and say that they will be saved from Hell, and that Allaah brought them back to life after they had died, and they became Muslim and believed in the Prophet ﷺ, then they died like that (as Muslims). They quoted as evidence for this "Mawḍhoo`" (Fabricated) and "Ḍha`eef Jiddan" (very weak) Aḥaadeeth which cannot be regarded as evidence.

Ibn al-Jawzee said: "This is undoubtedly a "Mawḍhoo`" (Fabricated) narration; the one who fabricated it has little understanding and is lacking in knowledge. If he had any knowledge he would have known that whoever dies as a Kaafir, it will not benefit him to believe after being brought back to life. Even if he believes when he sees (the truth) with his own eyes, it will not benefit him." [al-Mawḍhoo`aat (1/284)]

Al-Ḥaafiẓh Ibn Katheer said: "With regard to the Ḥadeeth mentioned by al-Suhaylee, in its Isnaad he mentioned men who are unknown (Majhool) until it reaches Abu al-Zanaad from `Urwah from `Aaishah رضي الله عنها, that the Messenger of Allaah ﷺ asked his Lord to bring his parents back to life, so He (تعالى) brought them back to life and they believed in him – this is "Munkar Jiddan" (a very false) Ḥadeeth. Even though it is possible and within the powers of Allaah, what is proven in the authentic Aḥaadeeth contradicts it." [Al-Bidaayah (2/261)]**]**

he?" The Prophet ﷺ said: **❝He is in the Fire.❞** The Bedouin found it difficult to bear. Then he said: "Where is your father of Messenger of Allaah?" He ﷺ said: **❝Whenever you pass by the grave of an idolater, give him the tidings of Hell-fire.❞** The Bedouin later became Muslim, and he said: "The Messenger of Allaah ﷺ gave me a difficult task. I never passed the grave of an idolater but I gave him the tidings of Hell-fire."[36]

---

[36] Al-Baihaqee in "al-Dalaa'il" (1/191-192), and also reported by al-Ṭabaraanee in al-Kabeer (326), as well as by al-Ḍhiyaa' al-Maqdasee in "al-Mukhtaarah" (1005) and its chain is "Ṣaḥeeḥ" See al-Ṣaḥeeḥah (18).

[TN: It is also reported in Sunan Ibn Maajah (1573) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee.**]**

[TN: Shaikh al-Albaanee said: In this Ḥadeeth, there is an important benefit which many books of Fiqh had missed out on (or neglected), i.e. the prescription of giving a Kaafir the tidings of Hell-fire when passing by his grave. And it is not hidden – from this legislation – that it is to awaken a Believer and to remind him of the gravity of this crime which this Kaafir had committed. The sin which is the gravest of them all; and which makes the other worldly sins – even if they were all gathered together – insignificant in comparison to it. It is the sin of Kufr (disbelief in Allaah) and Shirk (associating partners with Allaah in acts of worships), about which Allaah تعالى clearly warned us that He تعالى severely abhors it when He تعالى excluded it from forgiveness (for the one who dies upon it), as He تعالى said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ﴾

{Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases} [Surah al-Nisaa' (4): 48 & 116]

This is why the Prophet ﷺ said: **❝The biggest sin is that you set up a rival unto Allaah while He alone has created you.❞** [Ṣaḥeeḥain]

The ignorance about this benefit has led some of the Muslims to oppose what the Wise Legislator (Allaah) had legislated. We know for sure that many Muslims visit the lands of the Kuffaar to fulfil some of their specific needs (like for education or medical treatment) or general (like tourism etc.), and it does not suffice them till they visit the graves of some of the "great men" (in history) among the Kuffaar, and place flowers and wreaths on their graves, and humbly and sorrowfully stand in front of them - which indicates their approval of them and their lack of abhorrence for them. Whereas, the excellent examples which the Prophets عليهم السلام left behind teaches the opposite, as has been mentioned in this authentic Ḥadeeth, and listen to what Allaah عز وجل had said:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ...﴾

{Indeed there has been an excellent example for you in Ibraaheem and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allaah, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allaah Alone..."} till the end of the Aayah [Surah al-Mumtaḥanah (60):4]

This was their (the Prophets') stance with them (the Kuffaar) while they were still alive. So then how should it be after they are dead?!

Regarding `Abdul-Muṭṭalib and Abu Ṭaalib:

[TN: After mentioning the weak Ḥadeeth, al-Ḥaafiẓh Ibn Katheer says**]**: The purpose (here is to mention) that `Abdul-Muṭṭalib died upon what he claimed to have followed from the religion of the days of ignorance, in opposition to what Shi`a sect claim about him and his son Abu Ṭaalib. This will be mentioned when the incident about the death of Abu Ṭaalib will be discussed.

After mentioning some of the above Aḥaadeeth in "Dalaa'il al-Nubuwwah", al-Baihaqee said: "How can it not be, seeing that both his ﷺ parents and his grandfather used to worship idols till they died, and they did not follow the religion of `Eesaa Ibn Maryam عليه السلام? Yet their Kufr does not harm his ﷺ lineage, as their marriage was correct. Do you not see that when they (i.e. the husbands) accept Islaam together with their wives, they are not obliged to renew the marriage contract nor are they separated? And Allaah is the One who grants success."

I (Ibn Katheer) say: "The news from the Prophet ﷺ about his parents and his grandfather `Abdul-Muṭṭalib, that they are from the denizens of the Fire does not oppose the Aḥaadeeth that have been reported from various routes that the people of al-Fatrah (who did not receive the message), the children, the insane, and the mute will be tested on the Day of Judgment. Like the narrations which we have already discussed in details - about its Chain and its Text - in our Tafseer of the Aayah:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

{And We never punish until We have sent a Messenger (to give warning)} [Surah al-Israa' (17): 15]

Regarding the people of al-Ḥijr (Thamood), `Abdullaah Ibn `Umar رضي الله عنهما narrated that Allaah's Messenger ﷺ said: **"Do not enter (the places) of these people where Allaah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allaah's curse and punishment which fell upon them may fall upon you."** [Ṣaḥeeḥ al-Bukhaaree (433, 3380, 3381) and Ṣaḥeeḥ Muslim (5296, 5297)]

[end of quote from Al-Ṣaḥeeḥah (1/57-58)]

For Shaikh Ibn Baaz's Fatwa, see also:
http://ilm4all.blogspot.com/2011/11/brief-comments-of-shaikh-ibn-baaz-on_16.html]]

(On that Day) there would be those who would answer the call and those who would not answer the call. So these people could be among those who would not answer the call. So there is no contradiction. And all praise is for Allaah alone.[37]

[37] **[TN:** For detailed discussion see also: http://ilm4all.blogspot.com/2013/04/shaikh-ibn-baaz-people-who-died-during.html**]**

Chapter 7: The Prophet's ﷺ journey with his uncle Abu Ṭaalib to al-Shaam and the encounter with Baḥeerah the monk

Al-Ḥaafiẓh Abu Bakr al-Kharaa'iṭee reported from the route of Younus Ibn Abee Is-ḥaaq, from Abu Bakr Ibn Abee Moosaa that his father said:

"Abu Ṭaalib departed to al-Shaam along with the Prophet ﷺ, and a number of elders of Quraish. When they came across the monk – i.e. Baḥeerah[38] – they stopped there and began setting up their camp, and the monk came out to them. Before that, they used to pass by him and he wouldn't come out nor pay attention to them." He (Abu Moosaa) said: "When they were setting up their camp, the monk walked amidst them until he came and took the hand of the Messenger of Allaah ﷺ. Then he said: *'This is the master of all mankind and Jinn; this is the Messenger of the Lord of the worlds. Allaah will raise him as a mercy to the mankind and Jinn.'* So, some of the elders of Quraish said: 'What is it you know?' He said: *'When you people came along from the mountain road, not a rock or a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade.'* Then he went back and prepared some food for them, and when he brought it to them, he [the Prophet (ﷺ)] was tending to the camels. So he said: *'Send for him.'* So he came, and there was a cloud over him that was shading him. He (the monk) said: *'Look how the cloud is shading him.'* So, when he ﷺ came close to the people, he ﷺ found that they had beaten him to the tree's shade. So when he ﷺ sat down, the shade of the tree leaned towards him. He (the monk) said: *'Look at how the shade of the tree moved over him.'*" He (Abu Moosaa) said: "So while he was standing over them, telling them not to take him to Byzantine with him - because if the Romans were to see him, they would recognize him by his description, and they would kill him - he turned, and there were seven people who had come from Rome. So he faced them and said: *'What brought you here?'* They said: 'We came because this Prophet is going to appear during this month, and there isn't a road left except that people have been sent to it, and the information we had of him brought us

[38] **[TN:** Shaikh al-Albaanee said in "Defense of the Prophetic narrations" pg. 69 (Arabic): "The name of the monk has not been mentioned in any of the authentic narrations. The name "Baḥeerah" was mentioned in some of the extremely weak narrations. In one of these chains is al-Waaqidee, who is a (known) liar; and the other is which Muḥammad Ibn Is-ḥaaq, the author of "al-Seerah" reported without a chain. These are the two narrations which many of the historians relied on, who referred to the monk with the name "Baḥeerah". So their conclusion is not considered since the authentic narration is in opposition to it. Moreover, other historians like al-Mas`oodee are of the opinion that his name was "Jarjis".**]**

to this route of yours.' So he asked: *'Is there anyone better (superior) than you coming along behind you?'* They said: 'No! It's just the information we have about him that brought us along this road of yours.' He said: *'Do you think that if there is a matter which Allaah wishes to bring about, is there anyone among the people who can reverse it?'* They said: 'No.'" He (Abu Moosaa) said: "So they gave him their pledge, and they stayed with him. And he said: *'I adjure you by Allaah, which of you is his guardian?'* They said: 'Abu Ṭaalib.' So he kept admonishing him until Abu Ṭaalib returned him (back to Makkah) and Abu Bakr sent Bilaal along with him. And the monk gave him provisions of Ka`k (a type of bread) and (olive) oil."

Reported by al-Tirmidhee, al-Ḥaakim, al-Baihaqee, Ibn `Asaakir and others. Al-Tirmidhee said: "(This narration) is "Ḥasan Ghareeb", we do not know it except from this route.][39]

I (Ibn Katheer) say: There are (things mentioned in) this (narration) which are weird and strange. This is from the Mursal narration of the Companions (i.e. a smaller Companion skipping the name of the senior Companion from whom he heard the incident). Abu Moosaa al-Ash`aree arrived in Madeenah in the year of the incident of al-Khaybar, i.e. the seventh year after Hijrah. So this narration is Mursal (hurried). This incident happened when the Messenger of Allaah ﷺ was, like some claimed, to be around twelve years old. Perhaps Abu Moosaa heard it from the Prophet ﷺ, or from some of the senior Companions رضي الله عنهم, or that it was common knowledge and he heard it from many routes.[40]

[Shaikh al-Albaanee's addendum]

---

[39] **[TN:** Sunan al-Tirmidhee (3620), Mustadrak al-Ḥaakim (4229), al-Baihaqee in al-Dalaa'il (2/25) and Shaikh al-Albaanee said: It is "Ṣaḥeeḥ", but the mentioning of Bilaal in this narration is rejected because he was not born yet.**]**

[40] I (al-Albaanee) say: These types of "could be" and "possibilities" have been discussed in the science of Ḥadeeth: The Mursal narrations of the Ṣaḥaabah are Ḥujjah (evidence). The defect in the narration is that there is the mention of Abu Bakr and Bilaal. Abu Bakr at that time would have been only nine or ten years old. This is based on the claim that the Prophet ﷺ at that time was twelve years old – but this is not proven authentically. Rather, the one who mentioned this age was from the narration of al-Waaqidee, as the author (Ibn Katheer) had mentioned, and al-Waaqidee is accused of lying and his narrations are abandoned. So it could be that the incident happened years later than what is supposed. I have spoken about the authenticity of this Ḥadeeth in details in my refutation of Dr. al-Bootee, in the book "Difaa` al-Ḥadeeth" (pg. 62-72). I have mentioned seven Ḥuffaaẓh (scholars of Ḥadeeth) who have preceded me in authenticating this narration, one may refer to it.

[TN: At this age which al-Waaqidee is claiming, Bilaal was not even born [See the above book of Shaikh al-Albaanee (pg.68).**]**

On the authority of `Aaishah رضي الله عنها that the Prophet ﷺ said: **❝The Quraish had no courage (to harm me openly) till the death of Abu Ṭaalib.❞**

Reported by al-Ḥaakim in al-Mustadrak (4243) and he said: "It is "Ṣaḥeeḥ" as per the condition of al-Bukhaaree and Muslim."

I (al-Albaanee) say: In its chain is `Uqbah al-Mujaddar, who is not from the narrators of al-Bukhaaree and Muslim, but he is truthful, and the chain of this narration is "Jayyid" (excellent). The author (Ibn Katheer) رحمه الله has mentioned it with different wording from the narrations of Ibn Is-ḥaaq in the chapter: "death of Abu Ṭaalib" along with other narrations.

[End of Shaikh al-Albaanee's addendum]

Chapter 8: The Prophet's ﷺ early upbringing, Allaah's protection over him (even before the Revelation) and how he was provided refuge when he was an orphan and made sufficient when he was poor

Narrated Jaabir Ibn `Abdullaah: When the Ka`bah was built, the Prophet ﷺ and `Abbaas went to bring stones (for its construction). Al-`Abbaas said to the Prophet: "Take off your waist sheet and put it on your neck so that the stones may not hurt you." (But as soon as the Prophet ﷺ took it off) he fell unconscious on the ground with his eyes open towards the sky. When he ﷺ came to his senses, he said: **"My waist sheet! My waist sheet!"** Then he covered himself with it.[41]

Al-Baihaqee reported that Zaid Ibn Ḥaarithah رضي الله عنه said: There was an idol made of brass, known as "Isaaf" or "Naa'ilah".[42] The Mushriks (polytheists) used to wipe (or rub) it (for blessings) when they used to do the Ṭawaaf (circumambulation around the Ka`bah). (One day) the Messenger of Allaah ﷺ was doing the Ṭawaaf (around the Ka`bah) and I was along with him also doing the Ṭawaaf. When I passed by the idol, I wiped it. The Messenger of Allaah ﷺ said: **"Don't touch it."** Zaid said: We continued doing the Ṭawaaf and I said to myself: "I will touch it again and see what happens." When I wiped it (the second time), the Messenger of Allaah ﷺ said: **"Will you not stop?"** Zaid said: By the One Who has honored him and revealed to him the Book! He ﷺ never ever submitted to an idol until Allaah تعالى honored him as He did, and revealed to him (the Book).[43]

It has been authentically reported in a Ḥadeeth that he would not stay in al-Muzdalifah on the night (prior to the Day) of `Arafah. Rather, (on the Day of `Arafah) he would stay with the people in `Arafah,[44] as what Muḥammad Ibn Is-ḥaaq had reported…on the

---

[41] Ṣaḥeeḥ al-Bukhaaree (1582, 3829) and Ṣaḥeeḥ Muslim (340-76)

[42] **[TN:** In the narration of al-Nasaa'ee in Sunan al-Kubraa (8132), it is mentioned that there were two idols made of brass, known as "Isaaf" and "Naa'ilah".**]**

[43] Dalaa'il al-Nubuwwah (2/34); I (al-Albaanee) say: The chain of this narration is "Ḥasan". It was also reported by al-Ṭabaraanee in al-Kabeer (4663).

[TN: The complete Ḥadeeth is mentioned at the end of this chapter**]**

[44] (Shaikh al-Albaanee said): Originally, he (Ibn Katheer) mentioned: "…and he did not stay with the people in `Arafah", but this is a mistake and the correction has been made from his (Ibn Katheer's) own book, "al-Bidaayah".

authority of Naafi` Ibn Jubair Ibn Mut`im, that his father Jubair رضي الله عنه said: *"I had seen the Messenger of Allaah ﷺ, and he was upon the Deen (religion) of his people (Ibraaheem and Ismaa`eel عليهم السلام).*[45] *He used to stay on his camel in `Arafah along with the people till he would march out with them (to Muzdalifah after the sunset). This was the guidance and help from Allaah عز وجل to him."*[46]

Al-Baihaqee said: The phrase, *"the religion of his people"* means: "Whatever was remaining from the legacy of Ibraaheem and Ismaa`eel عليهم السلام. He ﷺ never ever committed Shirk (associating partners with Allaah in worship). May the peace and blessings of Allaah continuously be upon him!"

I (Ibn Katheer) say: And from this statement of his (i.e. of Jubair) it is understood that he ﷺ used to stay in `Arafah even before he received the Revelation. This is indeed guidance and success from Allaah to him.

Imaam Aḥmad and al-Ṭabaraanee reported from the route of Muḥammad Ibn Is-ḥaaq and the wording (of Jubair) is: *"I had seen the Messenger of Allaah ﷺ, and this was before the Revelation was sent to him; he would stay on his camel along with the people in `Arafah (till they would march), and he would march with them. And this was the guidance and help from Allaah."*[47]

And it has a supporting chain from the Ḥadeeth of Rabee`ah Ibn `Abbaad, reported by al-Ṭabaraanee (4592).

---

[45] (Shaikh al-Albaanee said): This is how it is mentioned here with the wording: *"The Deen of his people"*, but in "al-Seerah" of Ibn Hishaam the wording is: *"before the Revelation was sent to him"*, and this is in accordance to the narration reported by Imaam Aḥmad in his Musnad which will be mentioned next.

[46] Al-Ṭabaraanee in "al-Kabeer" (1577)

[47] Musnad Aḥmad (16757), and al-Ḥaakim in al-Mustadrak (1772) and said it is "Ṣaḥeeḥ" as per the condition of Imaam Muslim.

(Shaikh al-Albaanee said): Al-Ḥaakim reported a more detailed narration that Jubair Ibn Mut`im رضي الله عنه said: *"The Quraish used to depart from al-Muzdalifah. They used to say: 'We are al-Ḥums and we will not leave the sanctuary.' They had abandoned the staying in `Arafah (on the day of `Arafah)."* He (Jubair) said: *"I saw the Prophet ﷺ in the Jaahiliyyah (the period prior to Islaam) and he was staying with the people in `Arafah on his camel. Then he went with his people to al-Muzdalifah and stayed there. He then departed from there when they departed."* [Mustadrak al-Ḥaakim (1704)] and he said it is "Ṣaḥeeḥ" as per the condition of Imaam Muslim and al-Dhahabee agreed with him, and it has supporting chain in "al-Majma`" (3/251).

From another route, Imaam Aḥmad reported that Jubair Ibn Mut`im رضي الله عنه said: *"My camel was lost [in `Uranah (a valley near `Arafah)] and I went in search of it on the Day of `Arafah. I found the Prophet ﷺ staying (along with the assembly) in `Arafah. I said to myself: 'By Allaah, he is from al-Ḥums.*[48] *What has brought him here?'"*[49]

[Shaikh al-Albaanee's addendum]

Narrated `Abdullaah Ibn `Umar رضي الله عنهما: The Prophet ﷺ met Zaid Ibn `Amr Ibn Nufail in the bottom of (the valley of) Baldaḥ[50] before any Divine Inspiration came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it and said: **❝I do not eat of what you slaughter on your stone altars (Anṣaab) nor do I eat except that on which Allaah's Name has been mentioned at the time of slaughtering.❞** [51]

Reported by Imaam Aḥmad (5369, 5631, and 6110) and its chain is authentic according to the condition of al-Bukhaaree and Muslim. See also, "al-Seerah" by al-Dhahabee.

It also has a supporting chain from the Ḥadeeth of Sa`eed Ibn Zaid which is more complete than this, which was reported by al-Ṭabaraanee in "al-Kabeer" (350), and from him al-Dhahabee in "al-Seerah"; and also from the narration of Zaid Ibn Ḥaarithah

---

[48] **[TN:** "Ḥums" (singular: Aḥmas) means: "strictly religious". The Quraish were so called because of the traditions of the Jaahiliyyah that they were upon, as they used to say: "We are the people of Allaah, we shall not go out of the sanctuary." So they would not go to `Arafah because it was outside the boundaries of Makkah. More on al-Ḥums will be mentioned in chapter 12.**]**

[49] Musnad Aḥmad (16737), and the wording within the bracket is his; Ṣaḥeeḥ al-Bukhaaree (1664) and Ṣaḥeeḥ Muslim (1220-153)

[50] **[TN:** Baldaḥ is a valley near Makkah, to the West of it on the way to Jeddah. See al-Fatḥ (1/89)**]**

[51] Ṣaḥeeḥ al-Bukhaaree (5499)

[TN: Narrated `Abdullaah Ibn `Umar رضي الله عنهما: The Prophet ﷺ met Zaid Ibn `Amr Ibn Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said: *"I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allaah's Name has been mentioned at the time of slaughter."* Zaid Ibn `Amr used to criticize the way Quraish used to slaughter their animals, and used to say: *"Allaah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth, yet you slaughter it in other than the Name of Allaah."* He used to say so, for he rejected that practice and considered it as something abominable. [Ṣaḥeeḥ al-Bukhaaree (3826)]**]**

reported by al-Ṭabaraanee in al-Kabeer (4663, 4664), and al-Ḥaakim in his "al-Mustadrak" (3/216-217). See also "Majma` al-Zawaaid" (9/418).[52]

---

[52] **[TN:** Zaid Ibn Ḥaarithah رضي الله عنه narrated: (Before the Revelation, one day) the Messenger of Allaah ﷺ went out, riding in the direction of one of the idols. We had slaughtered for him a lamb and had placed it in an oven (for cooking). When it was cooked, we took it out and wrapped it (for the trip). Then the Messenger of Allaah ﷺ rode on his camel and I was sitting behind him. When we were on one of the high (hills) of Makkah, he ﷺ met Zaid Ibn `Amr Ibn Nufail. Then one of them greeted the other with the greetings of al-Jaahiliyyah. The Prophet ﷺ said to him: **❝Why is it I see that your people are in enmity with you and hate you?❞** He (Zaid Ibn `Amr) said: *"By Allaah! This is from them without any hostility from my side towards them, except that I see that they are upon misguidance. So I went searching for the (true) religion, till I met with one of the rabbis of Khaibar* (in another narration: *Yathrib*)*. I saw that they were worshiping Allaah as well as associating partners with Him in worship. I said: By Allaah! This is not the religion I am looking for. I went till I met one of the rabbis of al-Shaam* (in another narration: *Ailah*). *I saw that they were worshiping Allaah as well as associating partners with Him in worship. I said: By Allaah! This is not the religion I am looking for. Then one of the rabbis of al-Shaam said to me: You are seeking a religion about which we do not know anyone who worships Allaah (alone) except for an old man on an island. I went till I reached him. I informed him about the purpose of my journey towards him. He said to me: 'All those whom you have met (or seen) are upon misguidance, and you are asking about the religion, the religion which Allaah (had legislated) and the religion which the Angels (follow), whereas a prophet has emerged or will soon emerge in your land, and he will be calling towards it. So return to your land and believe in him, and follow him, and believe in what he is sent with.' So I returned, but nothing has happened since then."* The Messenger of Allaah ﷺ made the camel he was riding to kneel down. Then the meal was spread out [and was presented to the Prophet ﷺ but he refused to eat from it.] Then it was presented to Zaid, who said: *"What is this?"* I (Zaid Ibn Ḥaarithah) said: This was lamb which was slaughtered near such-and-such an idol. Zaid Ibn `Amr said: *"I do not eat that which is slaughtered for anyone other than Allaah."* Then we departed.

(Zaid Ibn Ḥaarithah) added: There was an idol made of copper, known as "Isaaf" or "Naa'ilah". The Mushriks (polytheists) used to wipe (or rub) it (for blessings) when they used to do the Ṭawaaf (circumambulation around the Ka`bah). (One day) the Messenger of Allaah ﷺ was doing the Ṭawaaf (around the Ka`bah) and I was along with him also doing the Ṭawaaf. When I passed by the idol, I wiped it. The Messenger of Allaah ﷺ said: **❝Don't touch it.❞** Zaid said: We continued doing the Ṭawaaf and I said to myself: *"I will touch it again and see what happens."* When I wiped it (the second time), the Messenger of Allaah ﷺ said: **❝Will you not stop?❞** Zaid said: *"By the One Who has honored him and revealed to him the Book! He ﷺ never ever submitted to an idol till Allaah تعالى honored him with He had honored him and revealed to him (the Book)."*

(Zaid Ibn Ḥaarithah) added: Zain Ibn `Amr Ibn Nufail died before the Revelation was sent to the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ said: **❝He will be raised on the Day of Judgment as a nation by himself.❞**

[al-Ṭabaraanee in Mu`jam al-Kabeer (4663), al-Ḥaakim in al-Mustadrak (4956) and said: "it is "Ṣaḥeeḥ" as per the condition of Imaam Muslim", and al-Nasaa'ee in Sunan al-Kabeer (8132), and graded as "Ḥasan" by Shaikh al-Albaanee.]

Narrated Ibn `Umar رضي الله عنهما: Zaid Ibn `Amr Ibn Nufail went to Shaam, inquiring about a true religion to follow. He met a rabbi (a Jewish religious scholar) and asked him about their religion. He (Zaid) said: *"I intend to embrace your religion, so tell me something about it."* The Jew said: "You will not embrace our religion unless you receive your share of Allaah's Anger." Zaid said*: "I do not run except from Allaah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me about some other religion?"* He said: "I do not know any other religion except the Ḥaneef." Zaid inquired: *"What is Ḥaneef?"* He said: "Ḥaneef is the religion of (the prophet) Ibraaheem who was neither a Jew nor a Christian, and he used to worship none but Allaah (Alone)." Then Zaid

[End of Shaikh al-Albaanee's addendum]

went and met a monk (a Christian religious scholar) and told him the same as before. The Christian said: "You will not embrace our religion unless you get a share of Allaah's Curse." Zaid replied: *"I do not run except from Allaah's Curse, and I will never bear any of Allaah's Curse and His Anger if I have the power to avoid them. Will you tell me about some other religion?"* He replied: "I do not know any other religion except Ḥaneef." Zaid inquired: *"What is Ḥaneef?"* He replied: "Ḥaneef is the religion of (the prophet) Ibraaheem who was neither a Jew nor a Christian and he used to worship none but Allaah (Alone)." When Zaid heard their statement about (the religion of) Ibraaheem عليه السلام, he left that place, and when he came out, he raised both his hands and said: *"O Allaah! I make You my Witness that I am on the religion of Ibraaheem."* [Ṣaḥeeḥ al-Bukhaaree (3827)]

Narrated Asmaa' Bint Abee Bakr رضي الله عنهما: I saw Zaid Ibn `Amr Ibn Nufail standing with his back against the Ka`bah and saying: *"O people of Quraish! By Allaah, none amongst you is on the religion of Ibraaheem except me."* He used to preserve the lives of little girls. If somebody wanted to kill his daughter he would say to him: *"Do not kill her for I will feed her on your behalf."* So he would take her, and when she grew up nicely, he would say to her father: *"Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."* [Ṣaḥeeḥ al-Bukhaaree (3828)]]

Chapter 9: Ḥilf al-Fuḍhool (the treaty to support the oppressed)[53]

Al-Ḥaafiẓh al-Baihaqee reported that Jubair Ibn Mut`im reported from his father that `Abdul-Ramḥaan Ibn `Awf رضي الله عنه said: The Messenger of Allaah ﷺ said: **"I witnessed the Ḥilf al-Muṭayyabeen (the pact of the perfumed ones) with my paternal uncles [when I was a boy].[54] I would not wish to break it, even for (the choicest of) the red camels."**[55]

Then al-Baihaqee reported that Abu Hurairah رضي الله عنه said: The Messenger of Allaah ﷺ said: **"I did not witness any treaty of Quraish except for the treaty of al-Muṭayyabeen, and I would never like to violate this treaty in exchange for (the choicest of) the red camels."**

It was said: The "*Muṭayyaboon*" were: Haashim, Umayyah, Zahrah, and Makhzoom.[56]

---

[53] **[TN:** "Ḥilf al-Fuḍhool" (sing. Faḍhl, meaning: the alliance of the Virtuous; or Faḍhl also means: "the excess" or "remnants", i.e. to return any excess to its rightful owner which was taken through oppression)

The story that led to this treaty says that a man from the tribe of al-Zubaid came as a merchant to Makkah where he sold some commodities to al-`Aaṣ Ibn Waa'il. After securing the commodity, the latter tried to evade paying for the goods. So the man sought help from the different tribes of Quraish but they paid no heed to his earnest pleas. He then resorted to a mountaintop and began, at the top of his voice, to recite verses of complaint giving an account of the injustices he sustained. Al-Zubair Ibn `Abdul-Muṭṭalib heard him and made inquiries into the matter. Consequently, the parties to the aforesaid treaty convened their meeting and managed to force al-Zubaidy's money out of al-`Aaṣ Ibn Waa'il. Al-Zubair Ibn ` Abdul-Muṭṭalib then read the following poetry: "al-Fuḍhool (the Virtuous) made a pact and alliance that no evildoer shall dwell in the heart of Makkah. This is the matter that they firmly agreed and so that the protected neighbor and the unprotected stranger are safe among them." [Ibn Katheer in "al-Bidaayah" (2/291-292)]**]**

[54] **[TN:** This addition is from Musnad Aḥmad (1676) and the chain of this narration is "Ṣaḥeeḥ". Also reported by Al-Ḥaakim in "al-Mustadrak" (2870) and he said it is "Ṣaḥeeḥ" and al-Dhahabee agreed with him. See "Ṣaḥeeḥ al-Jaami` (3717) of Shaikh al-Albaanee.**]**

[55] Al-Baihaqee in "al-Dalaa'il" (2/38), Musnad Aḥmad (1655, 1676); Shaikh al-Albaanee said: The chain of this narration is "Ḥasan" and it is further supported by the next narration. There is another chain in support of this narration as reported by al-Bukhaaree in "al-Adab al-Mufrad" (567) from the Ḥadeeth of `Abdul-Ramḥaan Ibn `Awf رضي الله عنه, and the chain of this narration is "Ṣaḥeeḥ". See also "al-Ṣaḥeeḥah" (1900).

[56] Al-Baihaqee in "al-Dalaa'il" (2/38) and also reported by Ibn Ḥibbaan in his "Ṣaḥeeḥ" (4374). See the previous citation.

[TN: These names were mentioned by Ibn Ḥibbaan from the Ḥadeeth of Abu Hurairah, but its authenticity is doubtful, as mentioned by al-Baihaqee, and Shaikh al-Albaanee also did not authenticate them.**]**

Al-Baihaqee said: This is how (the names) were interpolated in the narration, but I do not know who said it.

It is claimed by some of the historians that he ﷺ was, in fact, referring to "Ḥilf al-Fuḍhool" (sing. Faḍhl, meaning: the alliance of the Virtuous) because he ﷺ was not there (i.e. not even born) at the time of "Ḥilf al-Muṭayyabeen".

I (Ibn Katheer) say: There is no doubt about this because the Quraish formed the alliance (of al-Muṭayyabeen) after the death of Qusayy (who was the ruler of Makkah), and when they (the people) fell into quarrel thereafter. Qusayy had entrusted his son `Abd al-Daar with the rights of supplying water to the pilgrims and feeding them, raising the banner (at the Ka`bah), its guardianship, and holding councils in the house (which was known as Daar al-Nadwa), but Banoo `Abd Manaaf opposed this; (Banoo `Abd al-Daar and Banoo `Abd Manaaf subsequently quarreled over the honor of fulfilling these responsibilities). Each side received support from the various sub-tribes of Quraish who agreed to form a coalition in support of their particular group.

Then Banoo `Abd Manaaf brought a bowl filled with *Ṭeeb* (perfume), so their supporters dipped their hands in it and took the oath of allegiance. When they dispersed, they rubbed their hands on the corners of the House (the Ka`bah). And hence, they were known as "Muṭayyabeen" (the perfumed ones), and this happened a long time ago. This has already been mentioned earlier (in the book).[57]

Therefore, the alliance (of al-Muṭayyabeen) mentioned in the narrations refer to "Ḥilf al-Fuḍhool" (the alliance of the Virtuous) which took place in the house of `Abdullaah Ibn Jud`aan,[58] which was reported by al- Ḥumaidee and Ibn Is-ḥaaq.[59]

---

[57] **[TN:** See the original "Seerah al-Nabawiyyah" (1/101) by Ibn Katheer**]**

[58] **[TN:** He is `Abdullaah Ibn Jud`aan about whom `Aaishah رضي الله عنها reported: I said: Messenger of Allaah ﷺ! Ibn Jud`aan established ties of relationship, fed the poor. Would that be of any avail to him? He ﷺ said: **❝ It would be of no avail to him as he did not ever say: 'O my Lord, pardon my sins on the Day of Resurrection'. ❞** [Ṣaḥeeḥ Muslim (214-365)]**]**

[59] "al-Seerah" of Ibn Is-ḥaaq (1/141-142)

[TN: The complete narration is: **❝ I had witnessed the pact of justice in the house of `Abdullaah Ibn Jud`aan that was more beloved to me than a herd of red camels. Even now if I were invited to attend it in the period of Islaam, I would respond. ❞**

In "Fiqh al-Seerah (1/75)", Shaikh al-Albaanee said: This is reported by Ibn Hishaam in his "al-Seerah" (1/134), and from this route al-Baihaqee reported in "al-Sunan al-Kubraa" (13080) that Muḥammad Ibn Zaid Ibn al-Muhaajiri Ibn Qunfudhee al-Taimee said that Talḥah Ibn `Abdullaah Ibn `Awf al-Zuhree said that the Messenger of Allaah

"Ḥilf al-Fuḍhool" was regarded as the noblest and the most honored treaty among the `Arabs.[60]

Ibn Is-ḥaaq reported that Muḥammad Ibn Ibraaheem Ibn al-Ḥaarith al-Taimee said that he was with al-Hussain Ibn `Alee رضي الله عنهما and al-Waleed Ibn `Utbah Ibn Abee Sufyaan. During those days al-Waleed was the Ameer (ruler) of al-Madeenah, his uncle, Mu`aawiyah Ibn Abee Sufyaan رضي الله عنهما had made him the Ameer. There was a disagreement between the two regarding some property from Dhul-Marwah.[61] It seems that al-Waleed wanted to take away the rights of al-Hussain forcefully. Al-Hussain رضي الله عنه said to him: *"I swear by Allaah that you deal with me fairly and give me my rights, or else I will draw my sword and will stand in the Masjid of the Messenger of Allaah ﷺ and will call for Ḥilf al-Fuḍhool."*

He (Muḥammad Ibn Ibraaheem) added: When al-Hussain was speaking with al-Waleed, `Abdullaah Ibn al-Zubair – who was present with al-Waleed at that time – said: *"I swear by Allaah that if he (al-Hussain) does invoke it, I too will draw my sword and will stand in his support till you give him his rights or that we all die together."*

ﷺ said: [and he mentioned the above narration]. I (al-Albaanee) say: The chain of this narration (till Talḥah) is "Ṣaḥeeḥ" except that it is "Mursal" (i.e. the link between Talḥah and the Prophet ﷺ is missing).

It is has a supporting chain which strengthens it: **❝I witnessed a pact of justice in the house of `Abdullaah Ibn Jud`aan which, if I were invited to it now in the period of Islaam, I would respond. They made an agreement to return the rights to their people, and that no one should take unfair advantage over anyone.❞**

This was mentioned by Ibn Katheer in "al-Bidaayah" (2/291) that al- Ḥumaidee reported (in his Musnad) from Sufyaan Ibn `Uyaynah from `Abdullaah from Muḥammad and `Abdul-Raḥmaan - the two sons of Abu Bakr – said that the Prophet ﷺ said: [and he mentioned the above narration], but this narration is also "Mursal".

Imaam Aḥmad also reported this narration with a "Ṣaḥeeḥ" chain in his Musnad (1655, 1676) [see the first Ḥadeeth in this chapter] from the Ḥadeeth of `Abdul-Ramḥaan Ibn `Awf رضي الله عنه but without the addition: **❝if I were called to it now in the time of Islaam, I would respond.❞]**

[60] I (al-Albaanee) say: This is further evident from the Prophet's ﷺ statement: **❝I would not wish to break it, even for (the choicest of) the red camels❞**. They promised and pledged that no one will be a victim – either he be from the people of Makkah or any outsider who enters the city – except that they would support his cause, and that they would stand against the oppressor until the rights of the oppressed are returned. See "al-Seerah" of Ibn Is-ḥaaq (1/141).

[61] **[TN:** A land to the north of Madeenah**]**

He (Muḥammad) added: when this news reached al-Miswar Ibn Makhramah (Ibn Noufal al-Zuhree), he said that he too will do the same.

When `Abdul-Ramḥaan Ibn `Uthmaan (Ibn `Ubaidullaah al-Taimee) heard it, he also said the same.

So when al-Waleed Ibn `Utbah heard what had been said, he justly returned to al-Hussain what belonged to him and made him content.[62]

[62] I (al-Albaanee) say: The chain of this narration is "Jayyid" (excellent).

Chapter 10: The marriage of the Prophet ﷺ with Khadeejah Bint Khuwaylid Ibn Asad Ibn `Abdul-`Uzza Ibn Qusay

Al-Baihaqee said: "Chapter: What the Prophet ﷺ used to do before he got married to Khadeejah رضي الله عنها"

Then he narrated from his chain that Abu Hurairah رضي الله عنه said: The Messenger of Allaah ﷺ said: **"Allaah did not send any prophet but he was a shepherd."** His Companions asked him: "Did you do the same?" The Prophet ﷺ replied: **"Yes, I used to shepherd the sheep of the people of Makkah for a few Qiraats."**

This was also reported by al-Bukhaaree (in his Ṣaḥeeḥ).[63] [64]

[Shaikh al-Albaanee's addendum]

`Aaishah رضي الله عنها reported: Never did I feel jealous of any of the wives of Allaah's Messenger ﷺ as I feel in case of Khadeejah, though I had never seen her, for he ﷺ praised her very often. She further added that whenever Allaah's Messenger ﷺ slaughtered a sheep, he said: **"Send it to the female friends of Khadeejah."** I annoyed him one day and said: "(It is) Khadija only who always prevails upon your

[63] Ṣaḥeeḥ al-Bukhaaree (2262)

[TN: In another Ḥadeeth Jaabir Ibn `Abdullaah رضي الله عنهما narrated: We were with Allaah's Messenger ﷺ picking the fruits of the `Arak trees, and Allaah's Messenger ﷺ said: **"Pick the black fruit, for it is the best."** The companions asked: "Were you a shepherd?" He ﷺ replied: **"There was no prophet except that he was a shepherd."** [Ṣaḥeeḥ al-Bukhaaree (3406, 5453) and Ṣaḥeeḥ Muslim (2050-163)]

All the Prophets عليهم السلام were shepherds, and the wisdom behind it is that by looking after the sheep one is trained to be kind and forbearing. The sheep are weak and they do not withstand harshness like the camels, so one has to be gentle with them. Sheep need to be taken care of by taking them to the pasture and protecting them from the wolf etc. So by taking care of the sheep one is taught how to take care of the people and how to nurture them. The Prophet ﷺ used to tend the sheep of people of Makkah for a few Qiraat, and Moosaa عليه السلام tended the sheep as Mahr (bridal money) for the daughter of the companion of al-Madyan. [See Sharh Riyaadh al-Saaliheen (3/512-513) of Shaikh Ibn al-`Uthaymeen]**]**

[64] (Shaikh al-Albaanee said): See also: "Fiqh al-Seerah" (1/70), and "Ghaayatul-Maraam (161).

mind." Thereupon Allaah's Messenger ﷺ said: **❝(Allaah has) nurtured love for her in my heart.❞** [65]

[End of Shaikh al-Albaanee's addendum]

[65] Ṣaḥeeḥ Muslim (2435-75)

[TN: This narration is also mentioned in the Ṣaḥeeḥain with slight variations:

`Aaishah رضي الله عنها said: "I never felt so jealous of any woman as I felt of Khadeejah, she died before he ﷺ married me, for I often heard him mentioning and praising her; and Allaah ordered him (the Prophet ﷺ) to give Khadeejah the glad tidings that she would have a palace in Paradise (for her). And whenever he ﷺ slaughtered a sheep, he would send her female friends a good share of it."

In another narration, she said: "When I sometimes said to him: '(You treat Khadeejah in such a way) as if there is no woman on earth except her.' He ﷺ used to say: **❝Khadeejah was such-and-such, and from her I had children.❞** [Ṣaḥeeḥ al-Bukhaaree (3816, 3817, 3818, 5229, 6004, 7484) and Ṣaḥeeḥ Muslim (2435-74, 76)]

Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said: **❝Jibreel said: "Here is Khadeejah coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allaah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble)."❞** [Ṣaḥeeḥ al-Bukhaaree (3820, 7497) and Ṣaḥeeḥ Muslim (2432-71]**]**

Chapter 11: The Quraish rebuilding the Ka`bah five years before the Prophethood

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ * فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

{Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for Al-`Aalameen (the mankind and jinn). In it are manifest signs (for example), the Maqaam (place) of Ibraaheem; whosoever enters it, he attains security. And Ḥajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision, and residence)…} [Surah aal-`Imraan (3): 96-97]

It has been reported in the Ṣaḥeeḥain from the Ḥadeeth of Abu Dharr رضي الله عنه: I said: "O Allaah's Messenger ﷺ! Which Masjid was first built on the surface of the earth?" He ﷺ said: **"Al-Masjid al-Ḥaraam (in Makkah)."** I said: "Which was built next?" He ﷺ replied: **"Al-Masjid al-Aqsaa (in Jerusalem)."** I said: "What was the period of construction between the two?" He ﷺ said: **"Forty years."** He ﷺ added: **"Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time)."** [66]

And we (Ibn Katheer) have already addressed this,[67] and that Masjid al-Aqsaa was built by Israa'eel, i.e. Ya`qoob عليه السلام.

In the Ṣaḥeeḥain, it is reported that the Prophet said: **"Allaah has made this town (Makkah) a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allaah's Decree till the Day of Resurrection."** [68]

---

[66] Ṣaḥeeḥ al-Bukhaaree (3366, 3425) and Ṣaḥeeḥ Muslim (520-1 & 2)

[TN: In another narration he ﷺ said: **"Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshiping for you."]**

[67] Referring to the first volume of "al-Bidaayah wal-Nihaayah" (1/162). And see Shaikh al-Albaanee's checking of "Fiqh al-Seerah" (1/82).

[68] Ṣaḥeeḥ al-Bukhaaree (1834, 3189) and Ṣaḥeeḥ Muslim (1353-445), part of the Ḥadeeth of Ibn `Abbaas رضي الله عنهما.

In Ṣaḥeeḥ al-Bukhaaree, from the Ḥadeeth of Ibn `Abbaas رضي الله عنهما that the Prophet ﷺ said: **❝The first lady to use a girdle was the mother of Ismaa`eel.[69] She used a girdle so that she might hide her tracks from Saarah. Ibraaheem brought her and her son Ismaa`eel while she was suckling him, to a place near the Ka`bah under a tree on the spot of Zamzam, at the highest place in the Masjid. During those days there was nobody in Makkah, nor was there any water. So, he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismaa`eel's mother followed him saying: "O Ibraaheem! Where are you going, leaving us in this valley where there is no person whose company we may enjoy nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allaah ordered you to do so?" He said: "Yes." She said: "Then He تعالى will not neglect us", and returned while Ibraaheem proceeded onwards, and on reaching the Thaniyah where they could not see him, he faced the Ka`bah, and raising both hands, invoked Allaah saying the following prayers:**

﴿رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

{O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka`bah at Makkah) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allaah) provide them with fruits, so that they may give thanks.} [Surah Ibraaheem (14): 37][70]

---

[69] Her name was Ḥaajar.

[70] **[TN:** Ibraaheem عليه السلام began his supplication, saying:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ﴾

{And (remember) when Ibraaheem said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshiping idols."} [Surah Ibraaheem (14): 35]

In his explanation of `Aqeedah al-Tahaawiyyah Shaikh al-Fawzaan, May Allaah increase his status, commented: This is one of the best sayings of the author (i.e. al-Tahaawee), Allaah have Mercy on him. For when he mentioned this great and sensitive issues (regarding Islaam, Imaan, and Kufr), he asked Allaah for steadfastness (upon His religion). That Allaah does not misguide him along with those whom He had misguided. This (supplication) is from his (Imaam al-Tahaawee's) understanding (of the religion) and his wisdom. A person should

Ismaa`eel's mother went on suckling Ismaa`eel and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismaa`eel) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of al-Ṣafaa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from al-Ṣafaa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between al-Ṣafaa and Marwah) seven times.❞
The Prophet ﷺ said: **❝This is the source of the tradition of the walking of people between them (i.e. al-Ṣafaa and Marwah). When she reached the Marwah (for the**

---

not be deceived by the knowledge he possesses by saying: "I know Tawheed, and I know (the correct) `Aqeedah, therefore I am not in danger (of committing Shirk)." This is nothing but arrogance; rather a person should fear that he might get misguided or that he might have a bad or evil ending. He should fear that he might be led astray by the people of misguidance. How many good people have deviated, especially when the Fitan (trials) had increased? A man would be a Muslim in the morning and an unbeliever in the evening or he would be a Muslim in the evening and an unbeliever in the morning and would sell his faith for worldly goods as has been mentioned in the Ḥadeeth (reported by Muslim in his Ṣaḥeeḥ).

So, when the Fitan (trials) appears, a person should ask Allaah for steadfastness (in religion).He should not say: "I am not in danger (of committing major sins). I know (my religion) and I pray." Yes! You might be knowledgeable and you might be praying, and all Praise is for Allaah alone; in spite of that, you are still in danger and you should fear (that you may commit some major sins). Are you better or Prophet Ibraaheem عليه السلام? For he said:

﴿وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ﴾

{(O Allaah!) …and keep me and my sons away from worshiping idols}

Ibraaheem عليه السلام feared for himself from worshiping the idols, even though he was the one who broke the idols and shattered them with his own hands, because of which he suffered the punishment and humiliation at the hands of his people, all this for the sake of Allaah, yet he is supplicating:

﴿وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ﴾

{(O Allaah!) …and keep me and my sons away from worshiping idols}

He did not say: "I am now saved". Rather, he requested Allaah to protect him and his sons from worshiping idols. A man should fear his Lord at all times. How many guided people have gone astray? And how many people have deviated from the Straight Path? How many Believers have become Kaafir and apostates? And how many deviants have been guided by Allaah? And how many Kuffaar have become Muslims? Verily, the matter is in the Hands of Allaah, He guides whom He Wills. [Sharh `Aqeedah al-Tahaawiyyah (pg. 161)]]

last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said: "O (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an Angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.❞ The Prophet ﷺ added: **❝May Allaah bestow Mercy on Ismaa`eel's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth.❞** The Prophet ﷺ further added: **❝Then she drank (water) and suckled her child. The Angel said to her: "Don't be afraid of being neglected, for this is the House of Allaah which will be built by this boy and his father, and Allaah never neglects His people." The House (i.e. Ka`bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kadaa'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said: "This bird must be flying around water, though we know that there is no water in this valley." They sent one or two messengers who discovered the source of water and returned to inform them of the water. So, they all came (towards the water).❞** The Prophet ﷺ added: **❝Ismaa`eel's mother was sitting near the water. They asked her: "Do you allow us to stay with you?" She replied: "Yes, but you will have no right to possess the water." They agreed to that.❞** The Prophet ﷺ further said: **❝Ismaa`eel's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ismaa`eel) grew up and learned Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismaa`eel's mother had died Ibraaheem came after Ismaa`eel's marriage in order to see his family that he had left before, but he did not find Ismaa`eel there. When he asked Ismaa`eel's wife about him, she replied: "He has gone in search of our livelihood." Then he asked her about their way of living and their condition, and she replied: "We are living in misery; we are living in hardship and destitution", complaining to him. He said: "When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house)." When Ismaa`eel came, he seemed to have felt something unusual, and so he asked his wife: "Has anyone visited you?" She replied: "Yes, an old man of so-and-so description came and asked me about you and I informed him, and**

he asked about our state of living, and I told him that we were living in a hardship and poverty." On that Ismaa`eel said: "Did he advise you anything?" She replied: "Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate." Ismaa`eel said: "It was my father, and he has ordered me to divorce you. Go back to your family." So, Ismaa`eel divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibraaheem stayed away from them for a period as long as Allaah wished and called on them again but did not find Ismaa`eel. So he came to Ismaa`eel's wife and asked her about Ismaa`eel. She said: "He has gone in search of our livelihood." Ibraaheem asked her: "How are you getting on?" asking her about their sustenance and living. She replied: "We are prosperous and well-off (i.e. we have everything in abundance)", then she thanked Allaah. Ibraaheem said: "What kind of food do you eat?" She said: "Meat." He said: "What do you drink?" She said: "Water." He said: "O Allaah! Bless their meat and water." The Prophet ﷺ added: **"At that time they did not have grain, and if they had grain, he would have also invoked Allaah to bless it."** The Prophet ﷺ added: **"If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah."** The Prophet ﷺ added: **"Then Ibraaheem said to Ismaa`eel's wife: "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate." When Ismaa`eel came back, he asked his wife: "Did anyone call on you?" She replied: "Yes, a good-looking old man came to me", so she praised him and added: "He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition." Ismaa`eel asked her: "Did he give you any piece of advice?" She said: "Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate." On that Ismaa`eel said: "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me." Then Ibraaheem stayed away from them for a period as long as Allaah wished, and called on them afterwards. He saw Ismaa`eel under a tree near Zamzam, sharpening his arrows. When he saw Ibraaheem, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibraaheem said: "O Ismaa`eel! Allaah has given me an order." Ismaa`eel said: "Do what your Lord has ordered you to do." Ibraaheem asked: "Will you help me?" Ismaa`eel said: "I will help you." Ibraaheem said: "Allaah has ordered me to build a house here", pointing to a hillock higher than the land surrounding it."** The Prophet ﷺ added: **"Then they raised the foundations of the House (i.e. the Ka`bah). Ismaa`eel brought the stones and Ibraaheem was building, and when the walls became high, Ismaa`eel brought this stone and put it for Ibraaheem who stood over it**[71] **and carried on building, while Ismaa`eel was handing him the stones, and both of them were saying:**

[71] **[TN:** The stone on which Ibraaheem عليه السلام stood is known as "Maqaam Ibraaheem" (the station of

﴿رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾

{O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.} [Surah al-Baqarah (2): 127]

The Prophet ﷺ added: **❝Then both of them went on building and going round the Ka`bah saying: {O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.}❞** [72]

Ibraaheem).

Ibn Jareer narrated that regarding the statement of Allaah: **{And (O people), take you the Maqaam of Ibraaheem as a place of prayer (for some of your prayers, e.g. two Rak`ah after the Ṭawaaf of the Ka`bah at Makkah)}** [Surah al-Baqarah (2):125]. Qataadah رحمه الله said: "This means that the people were commanded to pray at that place; they were not commanded to touch it. But this Ummah went beyond what was prescribed for it, to an extent that no previous nation did. We have heard from those who saw the marks of his heels and toes on it, but this Ummah kept touching them until they disappeared." [Tafseer Ibn Katheer (1/417)]**]**

[72] Ṣaḥeeḥ al-Bukhaaree (3364)

(Shaikh al-Albaanee said): Know O dear readers! The author (Ibn Katheer) did not mention this Ḥadeeth here. He only made a reference to it saying that he had already mentioned it in the story of Ibraaheem عليه السلام in the "al-Bidaayah wal-Nihaayah" (1/154-155). But I (al-Albaanee) saw it appropriate to mention it here for some of the benefits it contains.

And the Prophet's ﷺ statement: **❝The House (i.e. Ka`bah) at that time was on a high place...❞**, means that it was already built before Ibraaheem عليه السلام and al-Ḥaafiẓh (Ibn Ḥajar) mentioned a few statements (of the Salaf in "al-Fatḥ") which supports this, and the author (Ibn Katheer) also referred to them here, as well as in "al-Bidaayah wal-Nihaayah", and said: "It is from Israailiyyaat (narrations originating from Jewish and Christian traditions)", and further added: "and they are not authentic. The apparent meaning of the Qur'aan is that it was Ibraaheem عليه السلام who was the first one to build it and the first one to lay its foundation; and before that, it was only a raised piece (of land), venerated throughout the ages."

I (al-Albaanee) say: As for its construction, then it is confirmed (that it was built by Ibraaheem and Ismaa`eel عليهم السلام), but that does not negate that it could have been built upon the foundation which was there from before. Rather, it has been clearly mentioned in one of the narrations reported by Imaam Aḥmad: "The foundations on which Ibraaheem raised (the House) were there from before."

[TN: This last narration which Shaikh al-Albaanee is referring to, that the foundation was from before and that it was reported by Imaam Aḥmad, is in fact not found in his Musnad. Rather, it is found in the Tafseer of al-Ṭabaree (3/58) as a statement of Ibn `Abbaas رضي الله عنهما. This is a Mawqoof narration (i.e. which stops at a Companion without reaching the Prophet ﷺ).

Moreover, what is authentically reported in the Musnad and the Ṣaḥeeḥain that the Prophet ﷺ said to `Aaishah رضي الله عنها: **❝Don't you see that when your people built the Ka'bah, they reduced (its area with the**

Abu Dawood al-Ṭayaalisee reported that `Alee رضي الله عنه said: *"After (the tribe of)*

result that it no longer remains) on the foundations laid by Ibraaheem?" [Ṣaḥeeḥ al-Bukhaaree (1583, 1584, 1585, 1586, 3368, 4484, 7243) and Ṣaḥeeḥ Muslim (1333-399, 400, 401, 402, 403, 404, 405)]

Furthermore, in al-Ḍha`eefah (6411), Shaikh al-Albaanee said the opposite of what he mentioned here. After mentioning the Ḥadeeth in which it is said that when Aadam عليه السلام was expelled from the Jannah, he faced the Ka`bah and supplicated (indicating that the Ka`bah was already there before Aadam عليه السلام); Shaikh al-Albaanee graded this narration as "Munkar" (Rejected). The Shaikh further commented, saying: "There is no doubt that this Ḥadeeth is "Mu`ḍhal" (perplexing), and it also opposes the Qur'aanic evidence:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ﴾

{And (remember) when Ibraaheem and (his son) Ismaa`eel were raising the foundations of the House…} [Surah al-Baqarah (2): 127]

As for what has been mentioned in some of the Aathaar (narrations of the Companions and their followers): "The foundation was already there before them (Ibraaheem and Ismaa`eel عليهم السلام), [then it was later destroyed by floods], so they rebuilt the House on top of this foundation", there is no Textual evidence to support this claim, because these are only statements (which either stop at a Companion or a Taabi`ee) and there is nothing reported from the Prophet ﷺ except for this rejected narration, which is reported in "Taareekh Ibn `Asaakir" and "Tafseer al-Ṭabaree" and other books, and (its weakness) is evident to those who have studied its chain (of narration), as well as due to its opposition to the Aayah, which is mentioned above.

Then I (al-Albaanee) saw that al-Ḥaafiẓh Ibn Katheer also mentioned the same in his book, "al-Bidaayah" (1/163). He (Ibn Katheer) said: "There is no authentic report from the Prophet ﷺ substantiating that the house was already built before the Khaleel (Ibraaheem). As for those who clung to the statement of Allaah:

﴿مَكَانَ الْبَيْتِ﴾

{the site of the (Sacred) House} [Surah al-Ḥajj (22): 26]

Then there is nothing (in this Aayah) which clearly or supposedly (supports this claim). This is because the Text means: 'the designated place', i.e. 'Allaah showed Ibraaheem the site of the Ka`bah as specified and predestined by the Knowledge of Allaah and His Decree, and the place which all the Prophets – from Aadam to Ibraaheem – venerated.'

And we (Ibn Katheer) already mentioned that the narrations that: Aadam عليه السلام had constructed a dome over it; and that the Angels informed him: 'We have made Ṭawaaf (circumambulation) of this House before you'; and that the ship (of Nooḥ عليه السلام) circumambulated it for forty days. However, narrations of this nature are all Israailiyyaat (narrations originating from the Children of Israa'eel). It is stated that such narrations are neither to be trusted nor belied, so that they cannot stand as evidence. However, if such narrations are contradicted by what is established as the truth, they must be rejected." [Al-Ḍha`eefah (13/927). See also al-Ḍha`eefah (1106 & 6411)]

Some of the scholars who said that the foundation was first laid by Ibraaheem عليه السلام are, Ibn Taymiyyah, Ibn al-Qayyim, Ibn Katheer, Ibn al-`Uthaymeen and the Fatwa of the Lajna (26/413).]

Jurhum, when the Ka`bah got damaged (by the floods), the Quraish took the task to rebuild the Ka`bah. When the time came to place al-Ḥajar (al-Aswad) [the Black Stone] in its proper place, strife broke out among them as to who will (have the honor) to do so. They then agreed that the next person who will enter through this gate (of al-Ḥaram) will get to decide. Thereupon, it was the Prophet ﷺ who entered from the gate of Banee Shaibah. He ﷺ asked for a mantle which he spread on the ground and placed the Stone in its center. He ﷺ then asked the representatives of the different clans among them to lift the stone altogether. (When it had reached the right height), the Prophet ﷺ placed it in the designated place (with his own hands).”[73]

Imaam Aḥmad reported from Mujaahid that al-Saaib Ibn `Abdullaah رضي الله عنه informed him that he was one of those who had participated in the reconstruction of the Ka`bah in the Jaahiliyyah (days of ignorance). He (al-Saaib) said: *“I had a stone which I sculpted with my own hands. I used to worship it besides Allaah تبارك وتعالى.”* He added: *“I used to bring clotted milk unfit for myself and pour over it. A dog used to lick the milk and then used to urinate over it.”* He added: *“We were constructing (the Ka`bah) till we reached the place of al-Ḥajar (al-Aswad), and no one could locate where it was. There it was in the midst of our stones (idols) looking like a head of a man. One of the clans of Quraish said: ‘We will put the Stone in its place.’ Others said that they wanted to do it. They said: ‘Appoint an arbitrator amongst you.’ They said: ‘The first person who comes through this route (will be the arbitrator).’ It was the Messenger of Allaah ﷺ (who happened to enter through that route). They said: ‘Al-Ameen (the trustworthy) has come to you.’ He was informed about it, (so he asked for a mantle) and placed the Stone over it and asked the representatives (of each clan) and they lifted the mantle till it reached the level of its designated place, then he ﷺ placed it (with his own hands).”*[74]

I (Ibn Katheer) say: They (the Quraish) eliminated six or seven yards area in the direction of Syria (i.e. on the northern side of the Ka`bah) which is called al-Ḥijr (or al-Ḥaṭeem) because they ran short of (lawful) money. So, they were not able to reconstruct the Ka`bah according to the foundation laid by Ibraaheem عليه السلام. They kept only one door which is to the eastern side of the Ka`bah (and eliminated the other

[73] Musnad Abu Dawood al-Ṭayaalisee (115); I (al-Albaanee) say: the chain of this narration is “Ḥasan” at the very least due to what is reported in the next narration. Al-Ḥaakim also narrated a similar narration in his “al-Mustadrak” (1684) and said that it is “Ṣaḥeeḥ” as per the condition of Imaam Muslim, and al-Dhahabee agreed with him.

[74] I (al-Albaanee) say: The chain of this narration is “Ḥasan”, except for the difference of opinion regarding Hilaal Ibn Khabbaab, al-Haithamee said: ‘he is “reliable” but some spoke against him, the rest of the narrators are of the level of “Ṣaḥeeḥ”.’ See also “Fiqh al-Seerah” (1/84).

door), and they raised this door (two meters from the ground level) so that not everyone could get inside it. They allowed only the people they wished and prevented those whom they did not desire to enter.

In the Ṣaḥeeḥain it is reported Ḥadeeth of `Aaishah رضي الله عنها that she asked the Prophet ﷺ about the wall (outside the Ka`bah): "Is it regarded as part of the Ka`bah?" He ﷺ replied: **"Yes."** I said: "Then why didn't the people include it in the Ka`bah?" He ﷺ said: **"(Because) your people ran short of money."** I asked: "And why is its gate so high?" He ﷺ replied: **"Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka`bah and make its gate touch the ground."** [75]

This is how Ibn Zubair رضي الله عنه rebuilt the Ka`bah, just as the Prophet's ﷺ had indicated, with extreme beauty and splendor, which was based on the foundations laid by Ibraaheem عليه السلام, having two doors, one facing the east and the other facing the west, one door for the entrance and the other for the exit, and brought the doors down to the level of the ground. When al-Ḥajjaaj executed Ibn Zubair رضي الله عنه, he (al-Ḥajjaaj) wrote to `Abdul Malik Ibn Marwaan – who was the Khaleefah at that time – stating the changes made by Ibn Zubair to the Ka`bah. They believed that he made the changes on his own accord. So he (`Abdul Malik) ordered that the Ka`bah should be returned to its previous shape, and to this day it is like that.[76]

---

[75] Ṣaḥeeḥ al-Bukhaaree (1583, 1584, 1585, 1586, 3368, 4484, 7243) and Ṣaḥeeḥ Muslim (1333-399, 400, 401, 402, 403, 404, 405)

[76] **[TN:** This is also reported in Ṣaḥeeḥ Muslim (1333-402, 403, 404) as follows:

`Aṭaa' reported: When the House (the Ka`bah) was burnt during the time of Yazeed Ibn Mu`aawiyah, when the people of al-Shaam had fought (in Makkah), and it happened with it (the Ka`bah) what was (in store for it), Ibn Zubair رضي الله عنهما left it (in the same state) until the people came Ḥajj. (The idea behind was) that he wanted to exhort them or incite them (to fight) against the people of al-Shaam. When the people had arrived he said to them: *"O people, advise me in regards to the Ka`bah. Should I demolish it and then rebuild it from its very foundation, or should I (only) repair the damage that has been done to it?"* Ibn 'Abbas said: *'An idea has occurred to me concerning it. I think that you should only repair (the portion which has been) damaged, and leave the House (in that very state it was) when the people embraced Islaam, and over which Allaah's Messenger ﷺ was sent.'* Thereupon Ibn Zubair said: *"If the house of one of you is burned, would he be happy unless he rebuilt it? Then what about the House of your Lord (which is far more important than your house)? I would pray to my Lord for guidance (Istikhaarah) three times and then I will make up my mind."* After seeking good advice (Istikhaarah) three times, he made up his mind to demolish it. The people were afraid that a calamity might fall from heaven on those persons who would be first to climb (over the building for the purpose of demolishing it), till one (took up courage, and ascended the roof), and threw down one of its stones. When the people saw no calamity

We (Ibn Katheer) have mentioned the story of the construction of the House and the Aḥaadeeth regarding it in our Tafseer of Surah al-Baqarah, in the saying of Allaah تعالى:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ﴾

{And (remember) when Ibraaheem and (his son) Ismaa`eel were raising the foundations of the House…} [Surah al-Baqarah (2): 127]

We have discussed this in great details over there, whoever wishes can refer to it.

And all praise is for Allaah alone.

befalling him, they followed him, demolished it until it was razed to the ground. Then Ibn Zubair erected pillars and hung curtains around them until the walls were raised. Ibn Zubair said: I heard `Aaishah رضي الله عنها say that Allaah's Messenger ﷺ said: **"Were it not the people had not recently (abandoned) disbelief behind, and I do not have the means to reconstruct it, I would have definitely incorporated five cubits of al-Ḥijr into it. And I would also have constructed a door for the people to enter, and a door for their exit."** (Ibn Zubair said): *"Today I have the means to spend and I do not fear the people."* So he added five cubits of area from the side of al-Ḥijr to it, and he excavated the (original) foundations of (al-Ḥijr) and the people looked at them, and he built on top of them. The length of the Ka`bah was eighteen cubits; when addition was made to it (which was in its breadth, then naturally the length appears to be) small (as compared with its breadth). Then addition of ten cubits (of area) was also added to its length. Two doors were also constructed, one of which (was meant) for entrance and the other one for exit. When Ibn Zubair was killed, al-Ḥajjaaj wrote to `Abdul-Malik (Ibn Marwaan) informing him about it, and telling him that Ibn Zubair رضي الله عنهما had built (the Ka`bah) on those very foundations (which were laid by Ibraaheem عليه السلام) and which reliable persons among the people of Makkah had seen. `Abdul-Malik wrote to him: 'We do not approve of what Ibn Zubair did. As for what he added to its length, leave it as it is, and whatever he added to it of al-Ḥijr, revert to (its previous) foundation, and block up the door which he had opened.' Thus Ḥajjaaj (at the command of Abdul-Malik) demolished it (that portion) and rebuilt it on (its previous) foundations.]

Chapter 12: The Bid`ah invented by Quraish by calling themselves as al-Ḥums[77]

"Ḥums" means: "stubborn and strictly religious". Quraish were so called because they exaggerated in the sanctity of al-Ḥaram (The Sanctuary) and exceeded the limits. And because of this, they made it binding upon themselves not to go to `Arafah (which was outside of the boundaries of al-Ḥaram). They used to say: "We are the people of al-Ḥaram and the inhabitants of the House of Allaah." So they would not go to `Arafah, in adherence to this corrupt innovation of theirs, even though they knew well that it was part of the pilgrimage which was enjoined by Ibraaheem عليه السلام. And they used to prevent the pilgrims – those who came for Ḥajj or `Umrah – from eating except the food that was prepared by Quraish, and they used to prevent them from doing the Ṭawaaf around the Ka`bah except in the clothes provided by them. So if one of these pilgrims did not find clothes provided by al-Ḥums, he would do the Ṭawaaf naked, even if it happened to be a woman. So the woman who did the Ṭawaaf naked used to place her hand over her private parts and recite: "Today some or all of it will appear, and whatever may appear I do not make is permissible."

Ibn Is-ḥaaq said: They continued in these practices until Allaah sent Muḥammad ﷺ, and revealed to him the Qur'aan, and refuted them in the things that which they innovated, saying:

﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

{Then depart from the place whence all the people depart}, meaning: depart from `Arafah from where the majority of the people depart.

{and ask Allaah for His Forgiveness. Truly, Allaah is Oft-Forgiving, Most-Merciful.} [Surah al-Baqarah (2): 199]

And we (Ibn Katheer) have already mentioned that the Prophet ﷺ used to stay in `Arafah (on the Day of `Arafah with the other pilgrims), even before he received Revelation. This is from the guidance and protection of Allaah for him ﷺ.

[77] **[TN:** The meaning and some narrations were already mentioned in chapter 8, and how they refused to go to `Arafah during Ḥajj because it was outside the boundaries of al-Ḥaram (the Sanctuary).**]**

And Allaah تعالى revealed to him the refutation against them and their innovated practice of forbidding the people from eating and wearing clothes. Allaah تعالى says:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ * قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

**{O Children of Aadam! Take your adornment to every Masjid (by wearing your clean clothes for prayers and while doing Ṭawaaf around the Ka`bah), and eat and drink but waste not by extravagance; certainly, He (Allaah) likes not Al-Musrifoon (those who waste by extravagance). Say: "Who has forbidden the adornment of Allaah which He has produced for His servants and the good [lawful] things of provision?"}** [Surah al-A`raaf (7): 31-32]

[Shaikh al-Albaanee's addendum]

Ibn `Abbaas رضي الله عنهما said: *"Women used to circumambulate the Ka`bah naked, saying: 'Today some or all of it will appear, and whatever appears I don't make is permissible.' Then the following Aayah was revealed:* **{O Children of Aadam! Take your adornment to every Masjid…}***"*[78]

Narrated `Urwah: *"During the Jaahiliyyah (pre-Islamic period of ignorance), the people used to perform Ṭawaaf of the Ka`bah naked except al-Ḥums; and al-Ḥums were the Quraish and their offspring. Al-Ḥums used to give clothes to the men who would perform the Ṭawaaf wearing them, and the women (of al-Ḥums) used to give clothes to the women who would perform the Ṭawaaf wearing them. Those to whom al-Ḥums did*

[78] Ṣaḥeeḥ Muslim (3028-25) and Sunan al-Nasaa'ee (2956)

[TN: The command prohibiting the performance of the Ṭawaaf naked was revealed a year prior to Ḥajjatul-Wadaa` (the Prophet's farewell pilgrimage).

Narrated Ḥumaid Ibn `Abdul-Ramḥaan: Abu Hurairah رضي الله عنه said: *"In the year prior to the last Ḥajj of the Prophet ﷺ in which he ﷺ appointed Abu Bakr as the chief of the pilgrims, Abu Bakr رضي الله عنه sent me (Abu Hurairah) along with announcers on the Day of Naḥr in Mina to announce: 'No Mushrik (pagan) shall perform Ḥajj after this year, and none shall perform the Ṭawaaf around the Ka`bah in a naked state.'"* Ḥumaid Ibn `Abdul-Ramḥaan added: "Then Allaah's Messenger ﷺ sent `Alee Ibn Abu Ṭaalib رضي الله عنه (after Abu Bakr) and ordered him to recite aloud in public Surah al-Baraa'ah (Surah al-Tawbah)." Abu Hurairah رضي الله عنه added: *"So `Alee, along with us, recited Surah al-Baraa'ah (loudly) before the people at Mina on the Day of Naḥr and announced: 'No pagan shall perform Ḥajj after this year and none shall perform the Ṭawaaf around the Ka`bah in a naked state.'"* [Ṣaḥeeḥ al-Bukhaaree (369, 1622, 3177, 4363, 4655, 4656, 4657) and Ṣaḥeeḥ Muslim (1347-435)]**]**

not give clothes would perform Ṭawaaf around the Ka`bah naked. Most of the people used to go away (disperse) directly from `Arafah but they (al-Ḥums) used to depart after staying at al-Muzdalifah." `Urwah added: My father narrated that `Aaishah رضي الله عنها had said: *"The following Aayah was revealed about al-Ḥums:*

﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

{Then depart from the place whence all the people depart} [Surah al-Baqarah (2): 199]*"*

`Urwah added: *"The Quraish and those who embraced their religion used to call themselves as al-Ḥums. They used to stay at al-Muzdalifah and used to depart from there (to Mina), while the rest of the Arabs used to stay at `Arafah. So they (al-Ḥums) were sent to `Arafah (by Allaah's order)."*[79]

[End of Shaikh al-Albaanee's addendum]

[79] [Ṣaḥeeḥ al-Bukhaaree (1665, 4520) and Ṣaḥeeḥ Muslim (1219 – 151 & 152)]

Chapter 13: The commissioning of the Prophethood and some of the predictive signs thereof (Part 1)

Muḥammad Ibn Is-ḥaaq رحمه الله said: The Jewish rabbis and the Christians monks and the Arab soothsayers used to speak about the advent of Prophet Muḥammad ﷺ, even before he was sent (as a Prophet), and when the time drew near.

The Jews and Christian:

As for the Jewish rabbis and the Christian monks, they spoke about the things which were mentioned in their books regarding his ﷺ description (and attributes), as well as the description of the time (and the place) of his arrival. Allaah تعالى said regarding this:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad) whom they find written with them in the Taurah and the Injeel; who enjoins upon them al-Ma`roof (i.e. Islaamic Monotheism and all that Islaam has ordained); and forbids them al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islaam has forbidden); and makes lawful for them al-Ṭayyibaat (the good things) and prohibits for them al-Khabaa'ith (the evil and the unlawful), he releases them from their heavy burdens (of Allaah's Covenant), and from the shackles which were upon them. So those who believe in him (Muḥammad), honor him, help him, and follow the light (the Qur'aan) which has been sent down with him, it is they who will be successful.} [Surah al-A`raaf (7): 157]

And Allaah تعالى said:

﴿مُحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي

الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

{Muḥammad is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurah. But their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He (Allaah) may enrage the disbelievers with them. Allaah has promised those who believe and do righteous good deeds among them, forgiveness and a mighty reward (i.e. Paradise).} [Surah al-Fatḥ (48): 29]

And Allaah تعالى said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ﴾

{And (remember) when Allaah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterward there will come to you a Messenger (Muḥammad) confirming what is with you; you must, then, believe in him and help him." Allaah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He (Allaah) said: "Then bear witness, and I am with you among the witnesses (for this)."} [Surah aal-`Imraan (3): 81]

And it is reported that Ibn `Abbaas رضي الله عنهما said: *"Never did Allaah sent a Prophet except after taking his pledge that if Muḥammad were sent in his lifetime, he would believe in and support him. And Allaah commanded each Prophet to take a pledge from his nation that if Muḥammad were sent in their time, they would believe in and support him."*[80]

[80] Here Ibn Katheer mentioned that this was reported by Imaam al-Bukhaaree in his Ṣaḥeeḥ, but I (al-Albaanee) did not find it. I rigorously searched for it (in Ṣaḥeeḥ al-Bukhaaree) but it was in vain. He (Ibn Katheer) also reported this in his Tafseer under the Aayah of aal-`Imraan from the narrations of `Alee and Ibn `Abbaas رضي الله

From this, we learn that all the Prophets gave the glad tidings of the Prophet's ﷺ advent and instructed their people to obey and follow him.

Ibraaheem عليه السلام in his supplication for the people of Makkah said:

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾

{"Our Lord! Send amongst them a Messenger of theirs, who shall recite unto them Your Aayaat and teach them the Book and al-Hikmah (wisdom), and purify them. Verily! You are the All-Mighty, the All-Wise."} [Surah al-Baqarah (2): 129]

Imaam Aḥmad reported from the Ḥadeeth of Abu Umaamah رضي الله عنه: I said: O Messenger of Allaah ﷺ! How was the beginning of your affair? He ﷺ said: **"I am the answer to the prayer of my father, Ibraaheem (عليه السلام), and the glad tidings of `Eesa (عليه السلام), and when my mother became pregnant with me, she saw something as if a light came out of her and illuminated the palaces in the land of Syria."** [81]

Imaam Aḥmad and Ibn Is-ḥaaq also reported from a different chain that the Companions of the Messenger of Allaah ﷺ asked him something similar…[82]

And the meaning of this is that he ﷺ referred to the beginning of his mission among his people which was famously known and widespread among the men. So he (first) mentioned that he was the answer to prayers of Ibraaheem عليه السلام – to whom the Arabs traced their ancestry; then he mentioned about the glad tidings of `Eesaa عليه السلام

عنهم, but without mentioning the source. Ibn Jareer and Ibn Abee Ḥaatim also reported this in their respective Tafseer, but as a statement of al-Suddiyy (instead of Ibn `Abbaas).

[81] Musnad Aḥmad (22261), the chain of this narration is "Jayyid" (excellent) and it has supporting chains. The next Ḥadeeth strengthens this Ḥadeeth.

[82] (Shaikh al-Albaanee said): The author (Ibn Katheer) mentioned this Ḥadeeth in its entirety in the earlier chapters.

[TN: Refer to chapter 2 and 5 for the complete Aḥaadeeth**]**

– who was the last Prophet sent to the Banee Israa'eel. This shows that all the other Prophets in-between these two also gave the glad tidings of his coming.

And in it are the glad tidings for this land of ours – Buṣraa – for it was the first piece of land to which the light of Prophethood first arrived. And all praise is for Allaah alone. This is why Buṣraa was the first city of Syria that was conquered – peacefully – during the Caliphate of Abu Bakr رضي الله عنه.

The Exalted Group:

As for the exalted group (i.e. the Angels), then his affair was renowned, well-mentioned, and well-known even before the creation of Aadam عليه السلام, which was reported by Imaam Aḥmad in his Musnad, from the Ḥadeeth of al-`Irbaadh Ibn Saariyah رضي الله عنه that the Messenger of Allaah ﷺ said: **❝I was with Allaah as the Seal of the Prophets when Aadam was still in the form of mud on the ground. And I will tell you of the first of it, I am the answer to the prayer of the father of Ibraaheem, the glad tidings of Eesa about my coming, and the dream that my mother saw…❞** [83]

Imaam Aḥmad also reported that Maysarah al-Fajr رضي الله عنه said: "O Messenger of Allaah! Since when were you a Prophet? He ﷺ said: **❝While Aadam was between spirit and body.❞**

(Ibn Katheer said): The chain of this narration is "Jayyid" (excellent).[84]

Ibn Shaaheen reported in "Dalaa'il al-Nubuwwah" that Abu Hurairah رضي الله عنه asked the Messenger of Allaah ﷺ: "When was the Prophethood established for you?" He ﷺ said: **❝Between the creation of Aadam and the spirit being breathed into him.❞** [85]

---

[83] (Shaikh al-Albaanee said): Reported in Musnad Aḥmad (17150, 17163) with a chain in which there is some "Jahaalah" (i.e., one narrator is unknown), and there is "Nakaarah" (something objectionable) in its text. In the end of the Ḥadeeth there is this addition **❝…and similarly, this is what the mothers of the Prophets are shown (in their dreams).❞**. Apart from having a "Weak" chain, this last phrase is not repeated in the similar Aḥaadeeth reported from different routes. This is why I (al-Albaanee) have mentioned it in "al-Ḍha`eefah" (2085).

[84] Musnad Aḥmad (16623, 20596, 23212). The chain of this narration is "Ṣaḥeeḥ". It is also graded as "Ṣaḥeeḥ" by Ibn Ḥibbaan, al-Ḥaakim (4209), al-Dhahabee and others and it has other supporting chains which I (al-Albaanee) have mentioned in "al-Ṣaḥeeḥah" (1856), from them is the Ḥadeeth of Abu Hurairah which will be mentioned next.

In another narration it is: **❝When Aadam was still in the form of clay.❞** [86]

It is also reported from the Ḥadeeth of Ibn `Abbaas رضي الله عنهما that he asked: O Messenger of Allaah ﷺ! "When was the Prophethood established for you?" He ﷺ said: **❝While Aadam was between (being) soul and body.❞** [87]

---

[85] I (al-Albaanee) say: This was also reported by Ibn Ḥibbaan, and al-Ḥaakim in al-Mustadrak (4210). See the previous comment.

[TN: al-Tirmidhee also reported this from Abu Hurairah رضي الله عنه in his Sunan (3609) but with the wording: **❝While Aadam was between (being) soul and body❞**, and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee.**]**

[86] **[TN:** Musnad Aḥmad (17150, 17163) and al-Ḥaakim (3566, 4175) and said the chain of this narration is "Ṣaḥeeḥ" and al-Dhahabee agreed with him.**]**

[87] See "al-Ṣaḥeeḥah" (1856)

[TN: A few fabricated or weak Aḥaadeeth which are widespread among the people:

A) It is attributed to the Prophet ﷺ that he is supposed to have said: **❝I was a Prophet while Aadam was between clay and water.❞** and in another narration attributed to him: **❝I was a Prophet when there was no Aadam, no water or clay.❞** [Shaikh al-Albaanee graded both these narrations as "Mawḍhoo`" (Fabricated); Shaikh al-Islaam Ibn Taymiyyah said: "It is baseless, neither from the point of view of transmission nor intellect, and not a single scholar of Ḥadeeth reported it, and its meaning is invalid. For Aadam was never in a state in which he was between clay and water, for clay consists of water and mud, rather he was in a state between the spirit and body. Moreover, these misguided people think that the Prophet ﷺ was physically present at that time and that his person was created before all persons, and they support this with Aḥaadeeth which are lies (against the Prophet ﷺ), for example, the Ḥadeeth that he ﷺ used to be light surrounding the Throne, and he ﷺ said: **❝O Jibreel! I was that light.❞** And other claims that he ﷺ had memorized the Qur'aan even before Jibreel had brought it to him." Al-Suyooṭee also recorded this in his book "al-Aḥaadeeth al-Mawḍhoo`ah" (fabricated narrations). See "al-Ḍha`eefah" (302, 303)]

B) It is attributed that he ﷺ is supposed to have said: **❝I was the first Prophet to be created and the last to be sent, He (Allaah) began with me before others.❞** [Shaikh al-Albaanee graded it as "Ḍha`eef" in "al-Ḍha`eefah" (661)]

C) It was said to the Prophet ﷺ: "When was the Prophethood established for you?" He ﷺ is supposed to have said: **❝When Allaah created the earth, then He Istawa (rose over) towards the heaven and made them seven heavens, and He created the `Arsh (Throne), and wrote on (one of) the pillars (or leg) of the Throne: 'Muḥammad is the Messenger of Allaah, and the Seal of the Prophets.' And Allaah (then) created the Jannah in which Aadam and Hawwaa' (Eve) dwelled. Then He (تعالى) wrote my name on the gates, the tree-leaves, the houses, and tents, while Aadam was still between the spirit and the body. When Allaah تعالى brought him (Aadam) to life, he looked at the Throne and saw my name, whereupon Allaah (تعالى) informed him: {He is the Chief of your offspring.} When Shaiṭaan deceived them, they repented and sought intercession with my name from Him.❞** [Shaikh al-Albaanee graded it as "Munkar" (Rejected) in "al-Ḍha`eefah" (5709). He further said: The calamity in this narration is Muḥammad Ibn Ṣaaleh who is unknown to me, nor did al-Khateeb (al-Baghdaadee)

The Arab Soothsayers:

As for the Arab soothsayers, the Shayaaṭeen (devils) from the Jinn used to communicate to them the news which they overheard (by stealthily listening to the Angels) – while they were still not prevented from doing so by having shooting stars cast at them. The male and female soothsayers continued mentioning such matters without the Arabs giving any credence to them, until Allaah تعالى sent the Prophet ﷺ; and when they saw that all what they heard was turning into reality, they recognized these signs.[88]

---

mention him among the teachers of al-Wazzaan (another narrator in the chain). Therefore the Ḥadeeth is "Munkar" (with this completion). And even if we suppose that he (Muḥammad Ibn Ṣaaleh) is reliable, yet the Ḥadeeth is "Shaadh" (when an acceptable narrator reports in contradiction to someone who is more reliable than him), because he has opposed a group of narrators who were more reliable than him, and they only narrated this part of the Ḥadeeth: **❝(I was a Prophet) while Aadam was between (being) soul and body.❞**. See "al-Ḍha`eefah" (5709)]

D) On the authority of `Umar Ibn al-Khaṭṭaab رضي الله عنه that the Prophet ﷺ (is supposed to have) said: **❝When Aadam committed the sin he raised his head to the Throne and said: 'I ask you through the right of Muḥammad (ﷺ) for your forgiveness.' Allaah asked Aadam: {How do you know about Muḥammad (ﷺ) when I have not created him?} He (Aadam) said: 'O Allaah! After you created me and breathed into me the soul (which) You (created), I raised my head and saw written on (one of) the pillars of the Throne: "There is no one worthy of worship except Allaah and Muḥammad is the Messenger of Allaah." I then came to know that you would not put anyone's name next to Yours' except the one who is most dear to you in your creation. Allaah (تعالى) said: {You have said the truth O Aadam! Indeed he is most dear to me among the creation. Invoke me through his right. Indeed I have forgiven you. And if there was no Muḥammad, I would not have created you}.❞** [It was reported by al-Ḥaakim in "al-Mustadrak", al-Baihaqee in "Dalaa'il al-Nubuwwah", and graded as "Mawḍhoo`" (Fabricated) by al-Dhahabee, as well as by Shaikh al-Albaanee in "al-Ḍha`eefah" (25). See also "al-Ḍha`eefah" (280 and 282)]**]**

[88] **[TN:** Narrated `Aaishah رضي الله عنها: I heard the Messenger of Allaah ﷺ saying: **❝The Angels descend in the clouds and talk about the things that are going to happen on the earth. The devils listen stealthily to such a matter, then come down to inspire the soothsayers with it, and the soothsayers would add to it one-hundred lies of their own.❞** [Ṣaḥeeḥ al-Bukhaaree (3210, 3288)]

Narrated `Aaishah رضي الله عنها: Some people asked Allaah's Messenger ﷺ about the soothsayers. Allaah's Messenger ﷺ said to them: **❝They are nothing (i.e. they are liars).❞** The people said: "O Allaah's Messenger ﷺ! Sometimes they tell something which comes out to be true." Allaah's Messenger ﷺ said: **❝That word which comes to be true is what a Jinn snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they (foretellers) add to it one-hundred lies.❞** [Ṣaḥeeḥ al-Bukhaaree (5762, 6213, 7561) and Ṣaḥeeḥ Muslim (2228-122, 123)]

Narrated Abu Hurairah رضي الله عنه: Allaah's Prophet ﷺ said: **❝When Allaah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on the rock. And when the state of fear disappears, they ask each other: "What has your Lord**

But when the time for the advent of the Prophet ﷺ came near, the Shayaaṭeen were prevented from overhearing, and a barrier was placed between them and the place where they used to sit in hiding to steal a hearing, and they were being pelted with meteorites. So the Shayaaṭeen realized that something (major), which Allaah تعالى had commanded, had taken place.

Ibn Is-ḥaaq said: Regarding this incident Allaah تعالى revealed the following Aayaat to His Messenger ﷺ:

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا﴾

{Say (O Muḥammad): "It has been revealed to me that a group of Jinn listened (to this Qur'aan). They said: 'Verily! We have heard a wonderful Recital (this Qur'aan)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah)…} [Surah al-Jinn (72) 1 – 2] till the end of the Surah.[89]

And we (Ibn Katheer) have explained all that (i.e. the above Surah) in detail in our Tafseer, as well as in the saying of Allaah تعالى:

---

ordered? They say that {He has said that which is true and just, and He is the Most High, the Most Great.}" [Surah Saba' (34):23]**. Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other.** ❞ (Sufyaan, a sub-narrator demonstrated by spreading the fingers of his right hand and placed them one over the other horizontally.) ❝**A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say: 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens.** ❞ [Ṣaḥeeḥ al-Bukhaaree (4701, 4800)]]

[89] **[TN:** See also Surah al-Saaffaat (37): 6-10**]**

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ * قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ﴾

{And (remember) when We sent towards you (Muḥammad) Nafran (three to ten persons) of the Jinn, (quietly) listening to the Qur'aan, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily! We have heard a Book (this Qur'aan) sent down after Moosaa, confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islaam).} [Surah al-Aḥqaaf (46): 29-30]

And we have explained these Aayaat as well in our Tafseer.[90]

[90] **[TN:** Narrated Ibn `Abbaas رضي الله عنهما: *"The Prophet ﷺ set out with the intention of going to Sooq `Ukaaẓh (market of `Ukaaẓh, a valley near al-Ṭaa'if) along with some of his companions. At the same time, a barrier was put between the Shayaaṭeen and the news of heaven. Fire commenced to be thrown at them. The Shayaaṭeen went to their people (among the Jinn), who asked them: 'What is wrong with you?' They said: 'A barrier has been placed between us and the news of heaven. And fire has been thrown at us.' They said: 'The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.' Those who went towards Tuhaamah came across the Prophet ﷺ at a place called Nakhlah and it was on the way to Sooq `Ukaaẓh and the Prophet ﷺ was offering the Fajr prayer with his companions. When they heard the Qur'aan they listened to it and said: 'By Allaah, this is the thing which has put a barrier between us and the news of heaven.' They went to their people (among the Jinn) and said: 'O our people;* ***{Verily we have heard a wonderful recital (Qur'aan) which shows the true path; we believed in it and would not ascribe partners to our Lord.}***' *Allaah revealed the following Aayaat to his Prophet (Surah al-Jinn):* ***{Say: It has been revealed to me.}*** *And what was revealed to him was the conversation of the Jinn."* [Ṣaḥeeḥ al-Bukhaaree (773, 4921) and Ṣaḥeeḥ Muslim (449-149)]

Shaikh Ibn Baaz رحمه الله said: *"What is apparent from this Ḥadeeth is that this incident happened after the (five daily) prayers were made obligatory. And the prayers were made obligatory in Makkah, before the Hijrah by three years approx."* [al-Ḥulal al-Ibreeziyyah (3/430)]**]**

Chapter 14: The commissioning of the Prophethood and some of the predictive signs thereof (Part 2)

More narrations that the Jews were aware that the Prophet's advent was at hand:

Ibn Is-ḥaaq said: `Aaṣim Ibn `Umar Ibn Qataadah informed me that some of the men from his tribe said: *"Among the things which invited us to Islaam – by the Mercy of Allaah and His Guidance – is that we used to hear from the Jews, during those days when we were still Mushriks (polytheists), worshiping idols, and the people of the Book had knowledge (about the Prophet's advent) which we did not. There used to be a constant quarrel between us and them, so whenever we received (an upper hand) over them which they used to dislike, they used to say to us: 'The time has come near and soon a Prophet will be sent to us and we will join him in exterminating you like how `Aad and Iram were exterminated.' And we often used to hear that from them. So when Allaah تعالى sent the Messenger of Allaah ﷺ, we responded positively to his call when he invited us to (the worship) of Allaah (alone), and we realized that this is what they (the Jews) used to promise us with. So we preceded them in reaching him, and we believed in him while they disbelieved in him. So it is about these Jews that the following Aayah was revealed:*

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

{And when there came to them (the Jews), a Book (this Qur'aan) from Allaah confirming what is with them [the Taurah and the Injeel], although aforetime they had invoked Allaah (for coming of Muḥammad) in order to gain victory[91] over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allaah be on the disbelievers.} [Surah al-Baqarah (2): 89]"[92]

---

[91] I (Al-Albaanee) say: As for what has been mentioned in some of the books that the meaning of this is that they sought Allaah's help through the Waseelah (means of) Muḥammad ﷺ. There is no basis for this as it was not mentioned from authentic sources as Ibn Taymiyyah had mentioned in "التوسل والوسيلة".

[92] I (al-Albaanee) say: The chain of this narration is "Ṣaḥeeḥ".

Ibn Is-ḥaaq reported that Salamah Ibn Salaamah Ibn Waqsh رضي الله عنه – and he was from the people of Badr – said: *"We had a Jewish neighbor (living) with the tribe of Banee `Abd al-Ash-hal."* He (Salamah) continued: *"One day he (the Jew) came out of his house and went to the tribe of Banee `Abd al-Ash-hal. I was the youngest at that time, and I had a fur gown over me and was lying in it in the courtyard of my family's house. He (the Jew) talked about the Day of Judgment, mentioning the Resurrection, the Judgment, the Scale, the Paradise and the Fire. This he told to the people who committed Shirk and worshiped idols, and who do not believe in the resurrection after death."* They said to him: 'Woe to you! Do you really believe that all this will happen, that people will be resurrected after their death and will be sent to the place where there will be Paradise and Fire and that they will be rewarded according to their deeds?' He (the Jew) said: *'Yes! By the One by whom oaths are sworn! I believe that my share of that Fire will be like the hottest oven in your house. It will be heated up and I will be cast into it and the next day I will be delivered from that fire.'* They said: 'Woe to you! What is its Sign?' He said: *'A Prophet will be sent from this land'*, and he pointed (to the South) towards Makkah and Yemen. They said: 'When will we see him?' He looked at me, and I being the youngest one there, and then said: *'If this boy lives a normal lifespan, he will live up to his time.'"* Salamah said: *"By Allaah! Days and nights had not passed by except that Allaah تعالى sent Muḥammad ﷺ as Messenger, and the Jew was still alive and living amongst us. We believed in him ﷺ while the Jew disbelieved out of grudge and envy.* We said to him: *'Woe to you! Is he (Muḥammad) not the one about whom you spoke?'* He said: *'Indeed (I said what I said)! But he is not the one.'"*[93]

(The same has been) reported by Imaam Aḥmad in his Musnad from the route of Ya`qoob, from his father on the authority of Ibn Is-ḥaaq.[94]

Al-Baihaqee reported from the route of al-Ḥaakim.[95]

---

[93] I (al-Albaanee) say: The chain of this narration is "Ṣaḥeeḥ". And it is in "al-Seerah" of Ibn Hishaam (1/225-226); and from his route, Abu Nu`aim reported it in "Dalaa'il al-Nubuwwah" and he added, "the Jews name was Yoosha`u".

[TN: Some corrections have been made from "Dalaa'il al-Nubuwwah" of al-Baihaqee**]**

[94] Musnad Aḥmad (15841) and it is "Ḥasan".

[95] "Dalaa'il al-Nubuwwah" of al-Baihaqee (2/78-79) and al-Ḥaakim in al-Mustadrak (5764, 5765) and he said: "It is "Ṣaḥeeḥ" as per the condition of Imaam Muslim", and al-Dhahabee agreed with him.

Ibn Is-ḥaaq said[96]: `Aaṣim Ibn `Umar Ibn Qataadah informed us that a Shaikh (an elderly man) from Banee Quraiẓhah (a Jewish tribe) said to him: "Do you know what led to the acceptance of Islaam by Tha`labah Ibn Sa`yah, Usaid Ibn Sa`yah, and Asad Ibn `Ubaid – who were from the tribe of Banee Hadl, and they were the brethren of the tribe of Banee Quraiẓhah, with whom they lived in the Jaahiliyyah (days of ignorance) but who then became their masters after Islaam?" `Aaṣim replied: 'No, By Allaah! (I do not know)!' He (the elderly man) continued: "Years before Islaam, a Jewish man, whose name was Ibn Hayyibaan, from the land of Syria, had come to us and settles amongst us. By Allaah! We had never seen a (Kaafir) man – from among those who did not pray five times (a day) - better than him. So he dwelled us. Whenever there was drought due to lack of rainfall, we said to him: 'O Ibn Hayyibaan! Come out and pray for rain for us.' He used to say: *'No, by Allaah! I will not do that until you send me some of your produce to me as charity.'* We asked him: 'How much?' He said: *'Saa` of dates or two Mudd of barley.'"*[97] The elderly man said: "We used to give it to him and he would come out with us and he would beseech Allaah for rain for us. By Allaah! We would not disperse from the gathering except that clouds would gather and it would rain. He did that not once, or twice, or thrice, (but many times)." (The elderly man) continued: "Then death approached him while he was still living amongst us. When he realized that he is going to die, he (gathered everyone) and said: *'O group of Jews! What do you think it was that made me to leave the land of wine and fermented bread and come to this land of poverty and hunger?'* We said: 'You know better!' He said: *'I only came to this land expecting the arrival of the (promised) Prophet. The time for his emergence is near, and this is the land where he would emigrate to. I had hoped that when he comes I would follow him. But the time of his emergence has dawned upon you, so do not lag behind! O group of Jews! When he comes, he will shed blood of those who will oppose him and will take their women and children as captives. This should not prevent you from (believing) in him.'"* (The elderly man) continued: "When the Prophet ﷺ emerged, he besieged (the fortress of) Banee Quraiẓhah, these (three) youths, who were very young at that time, said: *'O Banee Quriaẓhah! By Allaah! He is the awaited Prophet about whom Ibn Hayyibaan took a solemn oath from you (that you should follow him).'* They said: 'He is not the one.' They (the youths) said: *'Indeed! By Allaah! He is the one as described (by Ibn Hayyibaan).'* So they came down the fortress and accepted Islaam. So they were able to safeguard their own blood, wealth and families."[98]

---

[96] Abu Is-ḥaaq in his "al-Seerah" (226-227) and from him Abu Nu`aim in "al-Dalaa'il" (1/19)

[97] **[TN:** One Saa` is approx. 3 liters; and one Mudd is approx. 0.75 liters (or 75ml). A Prophetic Saa` (صاع) is not a weight measurement. It was and still is a measurement of volume, similar to the size of a large salad bowl. It is made up of four Mudds, and a Mudd (مد) is a smaller container, close to the size of a small salad bowl.**]**

[98] I (al-Albaanee) say: The chain of this narration is "Ṣaḥeeḥ"

Chapter 15: The commissioning of the Prophethood and some of the predictive signs thereof (Part 3)

How Salmaan al-Faarisee accepted Islaam and his meeting with the Christians

Thereafter, Ibn Is-ḥaaq رحمه الله reported how Salaam al-Faarisee (the Persian) رضي الله عنه became a Muslim. He reported from Ibn `Abbaas رضي الله عنهما that he said: Salmaan al-Faarisee himself narrated to me: "I grew up in the town of Aṣbahaan (Iṣfahaan in Persia) in the village of Jayyu. My father was the Dihqaan (chief) of the village. I was the most beloved of Allaah's creation to my father. His love for me was so strong (that he feared to lose me or have anything happen to me), so he kept me at home (as a prisoner) in the same way that young girls were kept.

I became devoted to the Magian religion so much so that I attained the position of custodian of the fire (which we worshipped). My duty was to see that the flames of the fire kept burning and never for a moment let it go out.

My father owned a large farm. One day he was busy with constructing a building, so he said to me: 'My son, as you see, I am too busy to go out to the farm today. Go and look after matters there for me today.' He instructed me on what needed to be get done and said: 'Do not stay away from me for long, as you are more important to me than the farm and all my other possessions.'

So I left for the farm as he had told me and on the way I passed by a Christian church and the voices at prayer attracted my attention. I did not know anything about the followers of any other religion, as all this time my father had kept me in the house away from people. When I heard the voices of the Christians I entered the church to find out what they were doing. I was impressed by their manner of praying and felt drawn to their religion. I said: *"By Allaah! This is better than the religion that we are upon."* I did not leave them until sunset.

(That day) I did not go to my father's farm. I asked them (the Christians): *"Where did this religion originate?"* They said: *'It originated in al-Shaam (Greater Syria).'* I returned home (that night). My father had sent people to look for me. When I arrived, he asked: 'My son, where have you been? Did I not entrust you with an obligation?' I told him: *"O my father! I passed by some people who were praying in their church, and I was impressed by their religion. So I was with them till sunset."*

He (was dismayed and) said: 'My son, there is nothing good in that religion. Your religion and the religion of your forefathers is better.' I insisted: *"No, their religion is better than ours."*

My father became (upset and) afraid (that I would leave our religion). So he imprisoned me in the house and put chains on my feet. I, however, managed to send a message to the Christians asking them to inform me when any caravan arrives from Syria. So when a caravan of Christian traders had arrived from Syria, they informed me about them. I said: *"When they finish their business and are about to return to their land, then let me know."* So they informed me once the caravan was ready to return to Syria. I managed to unshackle myself and accompanied the caravan to Syria. When we arrived there, I asked: *"Who is the most learned man in this religion?"* I was told: 'The bishop of the church.' I went up to him and said: *"I really like this religion, and want to join you and to serve you in your church, to learn from you and to pray with you."*

The bishop said: 'Come on in!' So I entered the church in his service. I soon found out, however, that he was a corrupt man. He would order his followers to give money in charity and whenever they gave anything in charity, he would hoard it away for himself and not give anything to the poor. Eventually he amassed seven jars of gold and silver. I developed a strong hatred for him because of his actions. When the bishop died and the Christians assembled to bury him, I told them: *"This man was evil! He would ask for donations and encourage people towards it. But when you gave charity, he would hoard it for himself and gave none to the poor and the needy."* They said: 'What evidence do you have?' I said to them: *"I will show you his hoarded wealth."* So I showed them the place where he kept their donations. When they saw the large jars filled with gold and silver they said: 'We shall not give him (a proper) burial.' And so they crucified and stoned his (dead body). Then they brought another person in place of the dead bishop."

Salmaan added: "I had not seen anyone – among the Kuffaar – better than him, nor more ascetic, nor more enthusiastic about the Hereafter, nor more devoted (in worship) both day and night better than him. I loved him greatly like I have never loved anything before him. I stayed with him for a time and then death approached him. When he was on his deathbed, I said: *"I have been with you, and I loved you dearly. But now death is approaching you, so counsel me. To whom do you suggest me to go to and what do you instruct me to do?"* He said: *'O my child! By Allaah, I do not know of anyone today who is upon what I used to practice. (Some) people passed away, and (some) changed or abandoned most of what they used to practice, except for a man in al-Moṣul and he is so-and-so, and he is upon what I was upon. So go to him.'*

When he passed away and was buried, I went to the (bishop) in al-Moṣul and said to him: *"So-and-so at his deathbed advised me to be with you and informed me that you are upon what he was."* He said: 'You can stay with me.' I stayed with him and found him to be a good man, just like his companion. So when he was on his deathbed I said to him: *"So-and-so before his death advised me to go to you and to be with you, and now you are on your deathbed. So who do you advise me to go to and what do you advise me to do?"* He said: *'O my child! By Allaah, I do not know of anyone who is upon what we practiced except for a man in Naṣeebeen and his name is so-and-so. So go to him.'*

When he passed away and was buried, I went to the (bishop) in Naṣeebeen (in present-day Turkey) and informed him about what was advised to me by my two companions. He said: 'Stay with me.' I stayed with him and found him to be good, just like his two companions. By Allaah! I did not stay with him for long except that death soon approached him. When he was on his deathbed, I said to him: *"O so-and-so! The (bishop) in (Syria) advised me to go to the (bishop) in (al-Moṣul), and the (bishop) in (al-Moṣul) advised me to go to you. Who do you advise me to go to, and what do you instruct me to do?"*

He said: *'O my child! By Allaah, I do not know anyone who is upon what we practiced whom I can recommend, except for a man in `Ammooriyyah (Amorium) in the Byzantine Empire, for he is upon what we were upon. So if you wish, you can join him.'* So when he passed away and was buried, I went to the person in `Ammooriyyah and informed him about myself. He said: 'You can stay with me.' I stayed with him and found him to be good, and upon the method of his predecessors." Salmaan added: "I stayed with him, and worked hard and profited, and eventually I had my own cows and a small goat."

Then when death approached him, I said to him: *"O so-and-so! I was advised by the first (bishop) to go to the second (bishop), and the second (bishop) advised me to go to the third (bishop), till I was advised to come to you. Who do you advise me to go to, and what do you instruct me to do?"*

He said: *'O my child! By Allaah, I do not know of anyone who is upon what we used to practice that I could advise you to go to. But the time has dawned upon us. The advent of the (promised) Prophet is near, the one who will be upon the religion of Ibraaheem. He will come from the lands of the `Arabs and will immigrate to the land between the two Ḥarrah*[99]*, in which there are date-palms growing. With him are Signs that are*

[99] Ḥarrah refers to every mountainous land with black rocks. Between the two Ḥarrah means the land between the two mountains.

unmistakable. He (the awaited Prophet) will eat from things given to him as gifts but not from things given to him as charity. Between his shoulders there is the seal of Prophethood. So if you are able to go to that land, then you should do so.'"

Salmaan said: "After his death, I stayed in `Ammooriyyah as long as Allaah Willed me to stay there. A group of `Arab traders from the Kalb tribe passed through `Ammooriyyah, I told them: *"Take me with you to the land of the `Arabs in return for whatever cows and goat I have."* They agreed and I paid them. When we reached Waadi al-Quraa (a place between al-Madeenah and Syria), they broke their agreement and sold me as a slave to a Jew. I worked as a servant for him and saw some palm trees and hoped that this would be the place that my companion had described. One day while I was there with this Jew, his cousin from the tribe of Banee Quraiẓhah in al-Madeenah came for a visit. So he sold me to his cousin, who took me with him to al-Madeenah, the city of date-palms. By Allaah! As soon as I saw it I recognized it as the Christian at `Ammooriyyah had described it to me.

Then the mission came to the Messenger of Allaah ﷺ, who remained in Makkah without me hearing anything about him, because of the harsh duties of slavery which were imposed upon me. When the Prophet ﷺ reached al-Madeenah after his Hijrah (emigration) from Makkah, I was working for my master at the top of a palm tree, with my master sitting underneath it. A cousin of his came up and said: 'May Allaah kill Banoo Qaylah![100] By Allaah, they have gathered at Qubaa in support of a man who has today come from Makkah and whom they claim to be a Prophet.'"

Salmaan said: "As soon as I heard this I began to tremble, so much that I thought that I would fall on top of my master. I quickly got down from the tree and spoke to my master's cousin: *"What did you say? Repeat the news for me."* My master got very angry and spoke harshly to me and shouted: 'What has this got to do with you? Go back to what you were doing.' I replied: *"Nothing, except that I wanted to ascertain that I heard him correctly."*

I had put aside some food, and when evening came, I went to the place where the Messenger of Allaah ﷺ had alighted in Qubaa. I went up to him and said: *"I have heard that you are a righteous man and that you have companions with you who are strangers and are in need. Here is something from me as Sadaqah (charity). I see that you are more deserving of it than others."* I presented it to him; he ﷺ said to his

[100] Meaning: The Anṣaar (from the tribes of Aws and the Khazraj, the two main Arab tribes of Madeenah)

companions: **❝Eat!❞**, but he himself refrained from eating. Salmaan said to himself: *"This is the first (sign).""*

Salmaan continued: "Then I left and gathered some more food. When the Prophet ﷺ left Qubaa for al-Madeenah, I went to him and said: *"I noticed that you did not eat of the Sadaqah I gave. This, however, is this is a gift with which I wish to honor you."* So he ﷺ ate some of it and asked his companions to join him, so they all ate from it. So I said to myself: *"This is the second (sign).""*

Salmaan said: "Later I went to the Messenger of Allaah ﷺ while he was in Al-Baqee` al-Gharqad (the cemetery), where he had attended the Janaazah (funeral) of one of his Companions. He was wearing two cloaks, sitting there among his Companions. I greeted him with Salaam and went behind him, looking at his back (between the shoulders): *"Does he have the seal of the Prophet which my Christian companion had described to me?"* When the Messenger of Allaah ﷺ saw me go behind him, he understood that I was trying to establish something of what had been described to me. So he let his cloak drop from his back, and I saw the Seal. Realizing that indeed he was the Prophet, I embraced him, kissed him and started to cry.[101]

The Messenger of Allaah ﷺ said to me: **❝Turn around.❞** So I turned around and I told him my story as I have told it to you, O Ibn `Abbaas. The Messenger of Allaah ﷺ wanted his Companions to hear that."

Then Salmaan was so engaged at his work as a slave that he missed participation with the Messenger of Allaah ﷺ at the battles of Badr and Uḥud. Salmaan said: "Then the Messenger of Allaah ﷺ said to me: **❝Draw up a contract of manumission, O Salmaan.❞** So I wrote out for my master an agreement (for my manumission) in return for three hundred palm trees which I would plant for him, and forty Uqiyahs (unit of weight in silver). The Messenger of Allaah ﷺ said to his Companions: **❝Help your brother.❞**

So they helped me with the palm trees, one man gave thirty seedlings and another gave twenty, and another gave fifteen, and another gave ten, i.e., each man gave according to what he had until they had collected three hundred seedlings for me. Then the Messenger of Allaah ﷺ said to me: **❝Go, O Salmaan, and dig the holes for their plantation. When you have finished, come to me so that I can plant them with**

[101] **[TN:** Some mistranslated this sentence to say that "Salmaan fell down in tears and began to kiss the Prophet's feet and made Sujood (prostrated) to him." This is a clear error in the translation**]**

my own hands.❞ So I dug the holes for them, and my companions helped me, then when I had finished, I came to him and told him. The Messenger of Allaah ﷺ came out with me and we began handing him the seedlings and the Messenger of Allaah ﷺ planted them with his own hands. By the One in Whose Hand is the soul of Salmaan, not one of those plants died.[102] So I had paid off for the trees but there still remained the money. A piece of gold, the size of an egg, was brought to the Messenger of Allaah ﷺ from one of his campaigns. He said: **❝What happened to the Persian who had a contract of manumission?❞** I was summoned to him and he ﷺ said: **❝Take this and pay off what you owe, O Salmaan.❞** I said: *"How could this pay off everything I owe (to the Jew), O Messenger of Allaah?"* He ﷺ said: **❝Take it, and Allaah will help you to pay off your debt.❞** Salmaan said: So I took it and weighed it for them, and by the One in Whose hand is the soul of Salmaan, it was (equivalent to) forty Uqiyahs, so I paid my dues in full and Salmaan was set free.

I was present with the Messenger of Allaah ﷺ at the battle of al-Khandaq (Trench) as a free man, and after that I never missed any major event with him.[103] [104]

---

[102] I (Shaikh al-Albaanee) say: In one of the narrations reported by Imaam Aḥmad in his Musnad (23730) the wording is: *"The Messenger of Allaah ﷺ planted all of them with his own hands except for the one which I had planted with my own hands. All of them stuck in except for one."* In this narration, there is `Alee Ibn Zaid, and he is Ibn Jad`aan and he is "Weak".

[103] I (al-Albaanee) say: The chain of this narration is "Ṣaḥeeḥ". And from the route of Ibn Is-ḥaaq, Imaam Aḥmad reported it in his Musnad (23737), and Abu Nu`aim in "Dalaa'il al-Nubuwwah" (199). Imaam al-Bukhaaree mentioned some parts of it in "Mu`allaq" form (i.e. without a chain).

Al-Ḥaakim also reported it in his Mustadrak (6543, 6544), with a narration which is even longer than this. Ibn Katheer mentioned some parts of it in his book and then commented: "There are many strange things in this narration with these wording, and some parts oppose the narration reported by Ibn Is-ḥaaq. And the narration through the route of Ibn Is-ḥaaq is stronger in terms of its chain and better in its narrative and closer to what al-Bukhaaree reported." So when al-Ḥaakim said that the Ḥadeeth is "Ṣaḥeeḥ", al-Dhahabee followed it by saying: "Rather it is agreed upon its weakness." The defect is because in its chain is `Alee Ibn `Aaṣim al-Waasiṭee, he is truthful but makes mistakes and combines (different narrations into one), as Ibn Ḥajr had mentioned in "al-Taqreeb".

[104] Narrated Abu Hurairah رضي الله عنه: While we were sitting with the Prophet ﷺ Surat al-Jumu`ah was revealed to him, and when the Prophet ﷺ recited the Aayah:

﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

{And He (Allaah) has sent him (Prophet ﷺ) also to others among them (Muslims) who have not yet joined them (but they will come)…} [Surah al-Jumu`ah (62): 3]

I said: "Who are they, O Allaah's Messenger ﷺ?" The Prophet ﷺ did not reply till I repeated my question thrice. At that time, Salmaan al-Faarisee was with us. So Allaah's Messenger ﷺ put his hand on Salmaan,

Imaam al-Bukhaaree reported in his "Ṣaḥeeḥ", from the narration of Abee `Uthmaan al-Nahdee from Salmaan al-Faarisee informed him: *"That he was sold (as a slave) by one master to another for more than ten times (i.e. between the age of 13 and 19)."*[105]

saying: **"If Imaan (Faith) were at (the place of) ath-Thuraiyaa (Pleiades, the highest star), even then (some men or man from these people (i.e. Salmaan's folk) would attain it."** [Ṣaḥeeḥ al-Bukhaaree (4897, 4898) and Ṣaḥeeḥ Muslim (2546-230, 231)]

[105] Ṣaḥeeḥ al-Bukhaaree (3946)

Chapter 16: The commissioning of the Prophethood and some of the predictive signs thereof (Part 4)

The conversations between Heraclius and Abu Sufyaan

Later in the book[106] we will mentioned the incident of Abu Sufyaan's conversation with Heraclius, the king of the Byzantines, where he mentioned the characteristics of the

[106] **[TN:** Allaah have mercy on Shaikh al-Albaanee, he passed away before he could reach the chapter where Ibn Katheer mentioned this Ḥadeeth in his "al-Seerah". The following is the Ḥadeeth as reported in the Ṣaḥeeḥain:

Narrated `Abdullaah Ibn `Abbaas رضي الله عنهما: "Abu Sufyaan Ibn Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shaam (Greater Syria), at the time when Allaah's Messenger ﷺ had truce with Abu Sufyaan and the Kuffaar of Quraish. So Abu Sufyaan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them: *"Who amongst you is closely related to that man who claims to be a Prophet?"* Abu Sufyaan replied: "I am the nearest relative to him (amongst the group)."

Heraclius said: *"Bring him (Abu Sufyaan) close to me and make his companions stand behind him."* Abu Sufyaan added: "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet ﷺ) and that if I told a lie they (my companions) should contradict me." Abu Sufyaan added: "By Allaah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet."

The first question he asked me about him was: *'What is his family status amongst you?'*
I replied: 'He belongs to a good (noble) family amongst us.'

Heraclius further asked: *'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'*
I replied: 'No.'

He said: *'Was anybody amongst his ancestors a king?'*
I replied: 'No.'

Heraclius asked: *'Do the nobles or the poor follow him?'*
I replied: 'It is the poor who follow him.'

He said: *'Are his followers increasing decreasing (day by day)?'*
I replied: 'They are increasing.'

He then asked: *'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'*
I replied: 'No.'

Heraclius said: *'Have you ever accused him of telling lies before his claim (to be a Prophet)?'*
I replied: 'No.'

Heraclius said: *'Does he break his promises?'*

I replied: 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked: *'Have you ever had a war with him?'*
I replied: 'Yes.'

Then he said: *'What was the outcome of the battles?'*
I replied: 'Sometimes he was victorious and sometimes we.'

Heraclius said: *'What does he order you to do?'*
I said: 'He tells us to worship Allaah and Allaah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.' [In another narration, there is the addition: 'to keep promises and to pay back the trust.']

Heraclius asked the translator to convey to me the following: *"I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allaah. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Messengers have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allaah and Allaah alone and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet."*

Heraclius then asked for the letter addressed by Allaah's Messenger which was delivered by Ḍihyah al-Kalbee (رضي الله عنه) to the Governor of Buṣra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

❝In the name of Allaah the Beneficent, the Merciful. (This letter is) from Muḥammad the slave of Allaah and His Messenger to Heraclius the ruler of Byzantine. Peace be upon the one who follows the right path. To proceed, I invite you to Islaam, and if you become a Muslim you will be safe, and Allaah will double your reward, and if you reject this invitation of Islaam you will be committing a sin by misguiding your Areesiyyeen (peasants). (And I recite to you Allaah's statement):

﴿يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلَّا اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

{O people of the scripture! Come to a word common to you and us, that we worship none but Allaah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allaah. Then, if

Messenger of Allaah ﷺ and what revolves around it and his reasoning and deduction, and his acknowledging that the Prophethood (of Muḥammad ﷺ), and his statement: *"I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet. If what you have said is true, he will very soon occupy this place underneath my feet."*

---

they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allaah)} [Surah aal-`Imraan (3):64] ❞

Abu Sufyaan then added: "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the affair of Ibn-Abi-Kabsha (the Prophet ﷺ) has become so prominent that even the King of Banee al-Aṣfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islaam (i.e. Allaah guided me to it)."

The sub narrator adds: "Ibn al-Naatoor was the Governor of llya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn al-Naatoor narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied: *'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?'* The people replied: 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassaan to convey the news of Allaah's Messenger ﷺ to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassaan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the `Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet (ﷺ) and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said: *'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islaam).'*

(On hearing the views of Heraclius) the people ran towards the gates of the palace like wild donkeys but found the doors closed. Heraclius realized their hatred towards Islaam and when he lost the hope of their embracing Islaam, he ordered that they should be brought back in audience.

(When they returned) he said: *'What already said was just to test the strength of your conviction and I have seen it.'* The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith)."

[Ṣaḥeeḥ al-Bukhaaree (7, 2940, 2941, 4553) and Ṣaḥeeḥ Muslim (1773-74)]]

Chapter 17: The commissioning of the Prophethood and some of the predictive signs thereof (Part 5)

Allaah تعالى says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad) whom they find written with them in the Taurah and the Injeel, - he commands them for al-Ma`roof (i.e. Islaamic Monotheism and all that Islaam has ordained); and forbids them from al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islaam has forbidden); he allows them as lawful al-Ṭaiyibaat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful al-Khabaa'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allaah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muḥammad), honor him, help him, and follow the light (the Qur'aan) which has been sent down with him, it is they who will be successful.} [Surah al-A`raaf (7): 157]

Imaam Aḥmad recorded that Abu Sakhr Al-`Uqayli said that a Bedouin man said to him: "I brought some goods[107] to al-Madeenah during the lifetime of Allaah's Messenger ﷺ. After I sold it, I said to myself: `I should meet this man (Muḥammad) and listen to him.' So I passed by him while he was walking between Abu Bakr and `Umar, and I followed them until they passed by a Jewish man, who was reading the Taurah. He was consoling himself with it as a son of his was dying and was one of the most handsome of boys. The Messenger of Allaah ﷺ asked him (the father): **"I ask you, by Him Who has sent down the Taurah, do you find any description of me and my place of origin in your Scripture?"** He nodded his head in the negative. His son said: *"Rather, yes, by He Who has sent down the Taurah! We find the description of you and your place of origin in our Scripture. I bear witness that there is no deity worthy of worship*

[107] **[TN:** in another narration, it is: a milk-producing camel]

except Allaah and that you are the Messenger of Allaah." The Prophet said (to the Companions): **❝Stop the Jew (the father) from (taking charge of) your brother (in Islaam).❞** The Prophet then personally took care of the boy's funeral and led the funeral prayer over him."

(Ibn Katheer said): The chain of this Ḥadeeth is "Jayyid" (excellent)[108] and it is supported by a similar Ḥadeeth in the "Ṣaḥeeḥ" from the narration of Anas رضي الله عنه.[109]

Abu al-Qaasim al-Baghawee reported from his chain, that Faltaan Ibn `Aaṣim narrated that his maternal uncle said: I was sitting with the Messenger ﷺ when he gazed over at a certain man, a Jew wearing a shirt, trousers, and sandals. Faltaan added: The Prophet ﷺ began talking to him, so he (the Jew in return was) saying: 'O Messenger of Allaah!' So the Prophet ﷺ asked: **❝Do you bear witness that I am the Messenger of Allaah?❞** He said: 'No!' The Prophet ﷺ said: **❝Do you read the Taurah?❞** He said: 'Yes!' The Prophet ﷺ asked: **❝Do you read the Injeel?❞** He said: 'Yes!' The Prophet ﷺ asked: **❝and (do you read) the Qur'aan?❞** He said: 'No! But if you wish, I will read it.' The Prophet ﷺ said: **❝In what you read of the Taurah and the Injeel, do you find my (description in them) as a Prophet?❞** He said: *'We do find your description and your place of origin (mentioned in them). But at the time of your advent, we were hoping that you will be one of us (i.e. a Jew). But when we saw you we realized that you are not him (the promised one).'* The Messenger of Allaah ﷺ said: **❝And why is that, O Jew?❞** He replied: 'We find that it is written: *"Seventy thousand people from his Ummah will enter the Jannah without rendering any account."* But we do not see with you except only a small group of people.' The Messenger of Allaah ﷺ said: **❝My Ummah[110] will be far greater than seventy thousand and seventy thousand.❞**

---

[108] Musnad Aḥmad (23492) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee in "al-Ṣaḥeeḥah" (3269)

[109] (Shaikh al-Albaanee said): He (Ibn Katheer) is pointing towards the Ḥadeeth reported by al-Bukhaaree in his "Ṣaḥeeḥ" (1356):

Narrated Anas: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islaam. The boy looked at his father, who was sitting there; he (the father) told the boy to obey Abul-Qaasim (meaning: the Prophet) and the boy embraced Islaam. The Prophet ﷺ came out saying: **❝Praises be to Allaah Who saved the boy from the Hell-fire.❞**

[TN: In Sunan Abu Dawood (3095) the wording is: **❝Praises be to Allaah Who saved the boy through me from the Hell-fire.❞** and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee**]**

[110] I (al-Albaanee) say: meaning: those people who will enter the Jannah without rendering any account. In Musnad al-Bazzaar (3700) and others, the wording is: **❝By the One (Allaah) in whose Hand is my soul! Indeed, I**

(Ibn Katheer said): This Ḥadeeth is “Ghareeb” (unique) from this chain (i.e. the Ḥadeeth with this wording was not reported except through this chain); and they did not report it.[111]

---

am him (the one you wait for), and they are (from) my Ummah, and they will be more than seventy thousand and seventy thousand.”

[111] I (al-Albaanee) say: The chain of this narration is “Ṣaḥeeḥ”, and all the narrators are reliable. Al-Haithamee reported the same in “Majma` al-Zawaaid” (18698), on the authority of Faltaan Ibn `Aaṣim, but without mentioning his uncle; and he (al-Haithamee) said: “This was reported by al-Bazzaar and its narrators are reliable.”

Similarly, al-Suyooṭee mentioned this narration in “al-Khasaais al-Kubraa” (1/26) and said: “This was reported by al-Ṭabaraanee (in “al-Kabeer (854, 855)), al-Baihaqee (in “al-Dalaa'il” (6/273)), Abu Nu`aim, and Ibn `Asaakir.” But he missed to mention that Ibn Ḥibbaan also reported it (in his “Ṣaḥeeḥ” (6580)).

(Shaik al-Albaanee adds): NOTE: Our friend Dr. Muḥammad Khaleel Harraas in his commentary on the book “al-Khasaais” said: “This Ḥadeeth has the characteristics of being fabricated. It was not the habit of the Prophet ﷺ to ask anyone from the people of the Book about his description in the Taurah and the Injeel. This is why when the following Aayah was revealed to him ﷺ:

﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ﴾

{So if you (O Muḥammad) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurah and the Injeel] then ask those who are reading the Book [the Taurah and the Injeel] before you.} [Surah Yunus (10): 94]

He ﷺ said: **“I do not doubt nor will I ask (them).”**

I (al-Albaanee) say: The Ḥadeeth (of Faltaan Ibn `Aaṣim) is “Ṣaḥeeḥ”, and claiming it to be fabricated is recklessness and repulsive. This is because, nowhere in the Ḥadeeth is it mentioned that he ﷺ questioned the Jew for removing his (own) doubt regarding what was revealed to him from his Lord. He ﷺ is far away from having such a doubt! The question could have been for any other reason. Example: establishing evidence against the opponent using the opponent’s own words, and this Ḥadeeth is one of them; and there are many more examples.

What is obligatory is that one should try to reconcile between the established Texts wherever possible, as has been established in the books of Uṣool (Principles) of Ḥadeeth and Fiqh (Jurisprudence). And in this regards, we have the Athar (statements) of `Alee (Ibn Abu Ṭaalib) and Ibn Mas`ood رضي الله عنهما. They both said: *“If a Ḥadeeth of the Messenger of Allaah ﷺ is narrated to you then think of it in the best, most guided and most pious manner.”*

From `Alee in Musnad Aḥmad (985, 986, 987, 1039, 1080, 1081, 1082, 1092) and Sunan Ibn Maajah (20); and from Ibn Mas`ood in Musnad Aḥmad (3645, 3940) and Sunan al-Daarimee (611); with chains which are “Ṣaḥeeḥ”.

As for the Ḥadeeth which the Dr. had mentioned: **“I do not doubt nor will I ask (them)”**, it is not authentic because it is from the reports of Qataadah and which are “Mursal” (hurried; i.e. a Taabi`ee reported directly from the Prophet ﷺ without mentioning the name of the Companion).

Moreover, there is another narration which supports the Ḥadeeth (of Faltaan Ibn `Aaṣim) under discussion:

And it has been authentically reported in the "Ṣaḥeeḥ" that the Messenger of Allaah ﷺ came to "Bait al-Midraas" of the Jews (a synagogue where they used to recite the Taurah and came for gathering). He ﷺ said to them: **❝O assembly of the Jews! Surrender to Allaah (accept Islaam) and you will be safe. [By the One in Whose Hand is my soul! You indeed find my description mentioned in your books.]❞** [112]

Narrated `Aṭaa' Ibn Yasaar: I met `Abdullaah Ibn `Amr Ibn Al-`Aaṣ رضي الله عنهما and asked him: Tell me about the description of Allaah's Messenger ﷺ which is mentioned in Taurah. He replied: *"Yes! By Allaah, he is described in Taurah with some of the qualities attributed to him in the Qur'aan as follows:* **{O Prophet! We have sent you as a witness (for Allaah's True religion), and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers)},**[113] *and guardian of the illiterates. You are My slave and My messenger. I have named you "al-Mutawakkil" (who depends upon Allaah alone). You are neither discourteous, harsh, nor a noisemaker in the markets; and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allaah will not let him (the Prophet) die till he makes straight the crooked*

It was narrated that `Abdullaah Ibn Mas`ood رضي الله عنه said: "Verily, Allaah sent His Prophet ﷺ to be the cause of a man entering Paradise! He ﷺ entered the synagogue and saw some Jews, and one of the Jews was reading the Taurah to them. When they came to a description of the Prophet ﷺ, they stopped reading and there was a sick man in the gathering. The Prophet ﷺ said: **❝Why did you stop reading?❞** The sick man said: *'They came to a description of a Prophet, so they stopped reading.'* Then the sick man came crawling, until he took the Taurah and read until he came to the description of the Prophet ﷺ and his Ummah. And he said: *'This is a description of you and your Ummah. I bear witness that none has the right to be worshiped but Allaah and that you are the Messenger of Allaah.'* Then he died, and the Prophet ﷺ said to his companions: **❝Take care of your brother.❞** [Musnad Aḥmad (3951) and its narrators are reliable] **[TN:** But in "Irwaa al-Ghaleel" (2479, 2707), the Shaikh graded this Ḥadeeth as "Ḍha`eef".**]**

[112] I (al-Albaanee) say: Imaam al-Bukhaaree mentioned this in his "Ṣaḥeeḥ" in three places (3167, 6944, 7348) and Muslim in his Ṣaḥeeḥ (1765-61); but without the phrase mentioned within the brackets.

[TN: The complete narration is as follows:
Narrated Abu Hurairah رضي الله عنه: While we were in the Masjid, Allaah's Messenger ﷺ came out and said: **❝(Let us) go to the Jews.❞** So we went out with him till we came to Bait-al-Midraas. The Prophet ﷺ stood up there and called them, saying: **❝O assembly of Jews! Surrender to Allaah (embrace Islaam) and you will be safe!❞** They said: "You have conveyed Allaah's message, O Aba-al-Qaasim" Allaah's Messenger ﷺ then said to them: **❝That is what I want; embrace Islaam and you will be safe.❞** They said: "You have conveyed the message, O Aba-al- Qaasim." Allaah's Messenger ﷺ then said to them: **❝That is what I want❞**, and repeated his words for the third time and added, **❝Know that the earth is for Allaah and I want to exile you from this land (Arabian peninsula), so whoever among you has property he should sell it, otherwise, know that the land is for Allaah and His Messenger.❞]**

[113] Surah al-Aḥzaab (33): 45 and Surah al-Fatḥ (48): 8

people by making them say: 'None has the right to be worshiped but Allaah', with which will be opened blind eyes, and deaf ears, and enveloped hearts."[114]

`Aṭaa' Ibn Yasaar then said: I (later) met Ka`b (al-Ahbaar) رضي الله عنه and asked him the same. He replied (exactly) the same (as `Abdullaah Ibn `Amr), without any change in wording.[115]

Al-Baihaqee reported from a different route on the authority of `Aṭaa' Ibn Yasaar that (`Abdullaah) Ibn Salaam رضي الله عنه used to say: *"We do find the description of the Prophet ﷺ (mentioned in our books):* **'{O Prophet! We have sent you as a witness, and a giver of glad tidings, and a warner}**, *and guardian of the illiterates. You are My slave and My messenger. I have named you "al-Mutawakkil" (who depends upon Allaah alone). You are neither discourteous, harsh, nor a noisemaker in the markets; and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allaah will not let him (the Prophet) die till he makes straight the crooked people by making them say: "None has the right to be worshiped but Allaah", with which will be opened blind eyes, and deaf ears, and enveloped hearts.'"* `Aṭaa' further said: Al-Laithee informed me that he had heard Ka`b al-Ahbaar saying the same like Ibn Salaam.[116]

I (Ibn Katheer) say: The narration from `Abdullaah Ibn Salaam is similar to the earlier narration, but there are more narrations from `Abdullaah Ibn `Amr due to the fact that he found two bags full of books of the People of the Book on the day of the battle of al-Yarmook, and he used to narrate from that a great deal.[117]

One should know that many people from the Salaf (predecessors) used to apply the word "Taurah" to the books of the People of the Book. They used it more generally (to

---

[114] Ṣaḥeeḥ al-Bukhaaree (2125, 4838)

[115] Musnad Aḥmad (6622)

[116] Dalaa'il al-Nubuwwah of al-Baihaqee (1/376)

I (al-Albaanee) say: al-Daarimee reported it in his Sunan (6), from the same route (as al-Baihaqee) and in it is `Abdullaah Ibn Ṣaaleh who is "Ḍha`eef".

[117] **[TN:** `Abdullaah Ibn `Amr رضي الله عنهما used to narrate from those scrolls because the Prophet ﷺ had allowed it when he ﷺ said: **❝ Convey (my teachings) to the people even if it were a single Aayah (Verse, sentence), and tell others the stories of Banee Israa'eel, for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire. ❞** [Ṣaḥeeḥ al-Bukhaaree (3461) and Sunan al-Tirmidhee (2669)]**]**

encompass other books other) than what Allaah revealed to Moosaa عليه السلام. This fact is attested from the Ḥadeeth.

The knowledge that he ﷺ has been mentioned in the books of the People of the Book is an essential part of the (our) religion (and which is well known among the Muslims and no claim of ignorance will be accepted in this case). And in the Qur'aan, many Aayaat have been revealed as proof of that, and we (Ibn Katheer) have explained them in (our Tafseer), and all praise is for Allaah alone. Some of these Aayaat are as follows:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ * وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ﴾

{Those to whom We gave the Scripture [i.e. the Taurah and the Injeel] before it, - they believe in it (the Qur'aan). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allaah in Islaam as Muslims (like `Abdullaah Ibn Salaam and Salman al-Faarisee).} [Surah al-Qasas (28): 52-53]

And Allaah تعالى says:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

{Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad) as they recognize their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muḥammad which are written in the Taurah and the Injeel].} [Surah al-Baqarah (2): 146]

And Allaah تعالى says:

﴿قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا * وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

{Say (O Muḥammad to them): "Believe in it (the Qur'aan) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like `Abdullaah Ibn Salaam and Salmaan al-Faarisee), when it is recited to them, fall down

on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."} [Surah al-Israa' (17): 107-108]

And Allaah تعالى says:

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

{And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muḥammad), you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses."} [Surah al-Maa'idah (5): 83]

And there are many more proofs in the stories of al-Najaashee, Salmaan (al-Faarisee), `Abdullaah Ibn Salaam, and others which will be mentioned later.[118] And all praise is for Allaah alone.

In addition, we (Ibn Katheer) have mentioned in our book (Qasas al-Anbiyaa') some of the descriptions that (some of these Prophets) had mentioned regarding the coming of the Prophet ﷺ, and the place of his birth, and the place of his emigration, and the description of his Ummah, (which are mentioned) in the stories of Moosaa, Daniel and others.

In the Injeel too, the glad tidings of the Paraclete (Comforter) is mentioned, and it refers to Muḥammad ﷺ.[119]

---

[118] I (al-Albaanee) say: The story of al-Najaashee will be mentioned in "Chapter: Emigration to Abyssinia"; as for the story of Salmaan (al-Faarisee), it was already mentioned in the previous chapter. As for the story of `Abdullaah Ibn Salaam, the author (Ibn Katheer) will mention it in the chapter concerning the Prophet's ﷺ emigration (to al-Madeenah) and I have added another narration here (in this chapter).

[TN: Allaah have mercy of Shaikh al-Albaanee, since he passed away before he could reach the chapter on the Prophet's emigration to al-Madeenah, the narration of Islaam of `Abdullaah Ibn Salaam, which the Shaikh was referring to, will be mentioned in the footnote at the end of this chapter.**]**

[119] **[TN:** Shaikh Muḥammad Taqee-ud-Deen al-Hilaalee and Muḥammad Moḥsin Khan mentioned the following in the appendix to "The Noble Qur'aan":

Biblical Prophecy of the advent of Muḥammad ﷺ:

Al-Baihaqee reported (al-Dalaa'il) from the chain of al-Ḥaakim that `Aaishah رضي الله عنها narrated that the Prophet ﷺ is mentioned in al-Injeel (with the description): *"He is neither discourteous, nor harsh, nor a noisemaker in the markets; and he does not do evil to those who do evil to him, but rather he pardons and forgives."*[120]

[Shaikh al-Albaanee's addendum]

Narrated `Awf Ibn Maalik رضي الله عنه: One day the Prophet ﷺ and I went to a Jewish synagogue in Madeenah on one of their festivals. They hated that we made an appearance. The Prophet ﷺ said: **"O tribe of Jews! Show me twelve men from among you who testify that there is no one worthy of worship except Allaah, and that Muḥammad is Allaah's Messenger, and Allaah will spare all the Jews under the**

John (14): 15-16: "If you love me, keep my commandments. And I will pray to the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muḥammad, the Messenger of Allaah; and him to "abide forever" means the perpetuity of his laws and way of life (Sharee`ah) and the Book (Qur'aan) which was revealed to him.

John (15): 26-27: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And you shall bear witness, because you have been with me from the beginning."

John (16): 5-8: "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you. And when he has come, he will reprove the world of sin, and approve of righteousness and judgment."

John (16): 12-14: "I still have many things to say to you, but you cannot bear them now. However, when he, the Spirit of truth, has come, He will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak; and he will tell you things to come. He will glorify Me, for he will take of what is mine and declare it to you."

Disclaimer: This is by no means an encouragement to read the Bible but only to quote some of the references.]

[120] Al-Baihaqee in "al-Dalaa'il" (1/377-378) and al-Ḥaakim in "al-Mustadrak" (4224) and said: "It is "Ṣaḥeeḥ" as per the condition of Imaam al-Bukhaaree and Imaam Muslim", and al-Dhahabee agreed with him. But this is from their delusion; the narrators of this chain are as per the condition of Imaam Muslim only, except for Aḥmad Ibn `Abdul-Jabbaar, both (al-Bukhaaree and Muslim) did not report through him. Al-Ḥaafiẓh (Ibn Ḥajar) said: "He is "Ḍha`eef" but in narrations relating to Seerah (biography) he is "Ṣaḥeeḥ".

[TN: in "al-Ṣaḥeeḥah" (2458) Shaikh al-Albaanee graded this narration as "Ḥasan".]

heaven from the wrath He (تعالى) has upon them.❞ They remained silent and no one answered him. So he ﷺ repeated what he had said, but no one answered. So he ﷺ repeated it the third time, but no one answered. So he ﷺ said: **❝You deny! Whereas, by Allaah, I am al-Ḥaashir (gatherer) and I am al-`Aaqib (the last, after whom there will be no Prophet or Messenger), and I am the chosen Prophet, whether you believe or deny.❞** The Prophet ﷺ and I then turned to leave. As we were about to exit, a man from behind us called: *"(Stay where) you are, O Muḥammad!"* The man walked towards us and said: *"O tribe of Jew! What sort of man am I?"* They replied: 'By Allaah, we do not know of any other man among us who knows the Book of Allaah (Taurah) better than you, nor anyone more knowledgeable than you, and your father before you (was the same), and your grandfather before your father (was the same).' The man said: *"Then, by Allaah, I testify for him (the Prophet ﷺ) that he is Allaah's Messenger that you find in the Taurah."* They said: 'You tell a lie!' Then they retracted (the good things) that they had said earlier about him, and began saying bad things about him. The Prophet ﷺ said: **❝You tell a lie! What you say will not be accepted. First you praised him with many virtues, and then when he believes (in me), you say what you say now! What you say will not be accepted.❞** Then the three of us, the Prophet ﷺ, myself and 'Abdullaah Ibn Salaam, exited. Allaah then revealed:

﴿قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

{Say: "Tell me! If this (Qur'aan) is from Allaah, and you deny it, and a witness from among the Children of Israa'eel (`Abdullaah Ibn Salaam) testifies that this Qur'aan is from Allaah [like the Taurah], so he believed (embraced Islaam) while you are too proud (to believe)." Verily! Allaah guides not the people who are Ẓhaalimoon (polytheists, disbelievers and wrong-doing).} [Surah al-Aḥqaaf (46): 10][121]

---

[121] Musnad Aḥmad (23984) and the wording is his; al-Ḥaakim in "al-Mustadrak" (5756) and said: "It is "Ṣaḥeeḥ" as per the condition of al-Bukhaaree and Muslim", and al-Dhahabee agreed with him. But it is only as per the condition of Imaam Muslim only, as al-Bukhaaree did not report from the route of Ṣafwaan Ibn `Amr except in "al-Adab al-Mufrad".

[TN: The following are the narrations which Ibn Katheer mentioned in the chapter of the Prophet's emigration, and to which Shaikh al-Albaanee referred to in the earlier comment

Narrated Anas Ibn Maalik رضي الله عنه: Allaah's Messenger ﷺ arrived at al-Madeenah with Abu Bakr riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allaah's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abu Bakr, he would say: 'O Abu Bakr! Who is this man in front of you?' Abu Bakr would say: *"This man shows me the Way."* One would think that Abu Bakr meant the road, while

in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider pursuing them. He said: *"O Allaah's Messenger ﷺ! This is a horse-rider pursuing us."* The Prophet ﷺ looked behind and said: **❝O Allaah! Cause him to fall down.❞** So the horse threw him down and got up neighing. After that the rider, Suraaqah said: 'O Allaah's Prophet! Order me whatever you want.' The Prophet said: **❝Stay where you are and do not allow anybody to reach us.❞** So, in the first part of the day Suraaqah (pretended to be) an enemy of Allaah's Prophet (to divert the people from chasing the Prophet) and in the last part of it, he was a protector. Then Allaah's Messenger alighted by the side of the al-Ḥarrah and sent a message to the Anṣaar, and they came to Allaah's Prophet and Abu Bakr, and having greeted them, they said: *"Ride (your she-camels) safe and obeyed."* Allaah's Messenger ﷺ and Abu Bakr rode and the Anṣaar, carrying their arms, surrounded them. The news that Allaah's Prophet ﷺ had arrived circulated in al-Madeenah. The people came out and were eagerly looking and saying: *"Allaah's Prophet has come! Allaah's Prophet has come!"* The Prophet ﷺ went on till he alighted near the house of Abu Ayyoob. While the Prophet ﷺ was speaking with the family members of Abu Ayyoob, `Abdullaah Ibn Salaam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ carrying the dates which he had collected for his family from the garden. He listened to Allaah's Prophet and then went home. Then Allaah's Prophet said: **❝Which is the nearest of the houses of our kith and kin?❞** Abu Ayyoob replied: *"Mine, O Allaah's Prophet! This is my house and this is my gate."* The Prophet ﷺ said: **❝Go and prepare a place for our midday rest.❞** Abu Ayyoob said: *"Get up (both of you) with Allaah's Blessings."* So when Allaah's Prophet went into the house, `Abdullaah Ibn Salaam came and said: *"I testify that you (O Muḥammad) are the Messenger of Allaah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islaam, for if they know that they will say about me things which are not correct."* So Allaah's Messenger ﷺ sent for them, and they came and entered. Allaah's Messenger ﷺ said to them: **❝O (the group of) Jews! Woe to you: be afraid of Allaah. By Allaah, except Whom none has the right to be worshiped, you people know for certain, that I am Messenger of Allaah and that I have come to you with the Truth, so embrace Islaam.❞** The Jews replied: 'We do not know this.' So they said this to the Prophet and he repeated it thrice. Then he said: **❝What sort of a man is `Abdullaah Ibn Salaam amongst you?❞** They said: 'He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us.' He ﷺ said: **❝What would you think if he should embrace Islaam?❞** They said: 'Allaah forbid! He cannot embrace Islaam.' He ﷺ (again) said: **❝What would you think if he should embrace Islaam?❞** They said: 'Allaah forbid! He cannot embrace Islaam.' He ﷺ (again repeated): **❝What would you think if he should embrace Islaam?❞** They said: 'Allaah forbid! He cannot embrace Islaam.' He ﷺ said: **❝O Ibn Salaam! Come out to them.❞** He came out and said: *"O (the group of) Jews! Be afraid of Allaah, except Whom none has the right to be worshiped. You know for certain that he is the Messenger of Allaah and that he has brought a True Religion!"* They said: 'You tell a lie.' On that Allaah's Messenger ﷺ turned them out. [Ṣaḥeeḥ al-Bukhaaree (3911)]

Narrated Anas رضي الله عنه: When the news of the arrival of the Prophet ﷺ at al-Madeenah reached `Abdullaah Ibn Salaam, he went to him to ask him about certain things. He said: *"I am going to ask you about three things which only a Prophet can answer: 'What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?'"* The Prophet ﷺ replied: **❝Jibreel has just now informed me of that.❞** Ibn Salaam said: *"He (i.e. Jibreel) is the enemy of the Jews amongst the angels."* The Prophet ﷺ said: **❝As for the first sign of the Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman.❞** On this, `Abdullaah Ibn Salaam said: *"I testify that none has the right to be worshiped except Allaah, and that you are the Messenger of Allaah"*, and added: *"O Allaah's Messenger ﷺ! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islaam."* The Jews came, and the Prophet ﷺ said: **❝What kind of man is `Abdullaah Ibn Salaam among you?❞** They

[End of Shaikh al-Albaanee's addendum]

replied: 'The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.' The Prophet ﷺ said: **❝What would you think if `Abdullaah Ibn Salaam should embrace Islaam?❞** They said: 'May Allaah protect him from that.' The Prophet ﷺ repeated his question and they gave the same answer. Then `Abdullaah came out to them and said: *"I testify that none has the right to be worshiped except Allaah and that Muḥammad is the Messenger of Allaah!"* On this, the Jews said: 'He is the most wicked among us and the son of the most wicked among us.' So they degraded him. On this, he (i.e. `Abdullaah Ibn Salaam) said: *"It is this that I was afraid of, O Allaah's Messenger (ﷺ)."* [Ṣaḥeeḥ al-Bukhaaree (3329, 3938, 4480)]]

Chapter 18: The (foretellers) communication with the Jinn

That which the Jinn used to communicate to the foretellers or speak from behind the idols:

Imaam al-Bukhaaree reported on the authority of `Abdullaah Ibn `Umar (Ibn al-Khaṭṭaab) رضي الله عنهما that he said: I never heard `Umar mentioning about something, saying: *"I think it is such-and-such"*, except that he was quite right. Once while `Umar was sitting, a handsome man passed by him, `Umar said: *"If I am not mistaken, this person is still on his religion of Jaahiliyyah (the pre-Islaamic period of ignorance) or he was their foreteller. Call the man to me."* When the man was called to him, he (`Umar) told him of his thought. The man said: 'I have never seen such a day on which a Muslim is faced with such an accusation.' `Umar said: *"I am determined that you should tell me the truth."* The man said: 'I was a foreteller in Jaahiliyyah.' Then `Umar said: *"Tell me the most astonishing thing your female Jinn had told you of."* He said: 'One-day while I was in the market, she came to me scared and said: 'Haven't you seen the Jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. `Arabs)?'' `Umar said: *"He is right"*, and added: *"One day while I was near their idols, a man came with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying: 'O you bold evil-doer! A matter of success! An eloquent man is saying: 'None has the right to be worshiped except Allaah.'' On that the people fled, but I said: 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: 'None has the right to be worshipped except Allaah.'' I then went away and a few days later it was said: 'A prophet has appeared.'"*[122]

---

[122] Ṣaḥeeḥ al-Bukhaaree (3866)

(Shaikh al-Albaanee said): Ibn Is-ḥaaq has also reported this in his "al-Seerah" with even a more complete narration, but with a chain which is "Mursal", and there are some narrators whose names are not mentioned. The author (Ibn Katheer) had mentioned all of them in his book, each differs from the other (in its wording), and having some defects (in its chain), and some (narrations) are "Severely Weaker" than the others. Al-Ḥaafiẓh Ibn Ḥajr also pointed this out in his "al-Fatḥ" (7/179), but he also said: "all these different routes strengthen each other", meaning: as a whole (i.e. all of them combined together); otherwise, he himself pointed out the variations and the additions and omissions (in this narration). Anyways, what al-Bukhaaree has reported is the most authentic.

[TN: There are many instances where `Umar Ibn al-Khaṭṭaab's رضي الله عنه statements would confirm with Divine Revelation. As Allaah's Messenger ﷺ had said: **"There had been among the people before you inspired persons and if there were any such among my Ummah `Umar Ibn al-Khaṭṭaab would be one of them."** Ibn

The person's name was Sawaad Ibn Qaarib al-Azadee, and some said he is Sawaad Ibn Qaarib al-Sadoosee, from the people of al-Saraah, from the mountains of al-Balqaa', and he was one of the Companions.

Al-Ḥaafiẓh Abu Nu`aim reported from Jaabir Ibn `Abdullaah رضي الله عنهما: The first news that arrived in al-Madeenah about the advent of the Prophet ﷺ was as follows: A certain woman in al-Madeenah had an assistant from the Jinn. He (the Jinn) came (to her) in the form of a white bird and landed on the wall. She said to him: *"Will you not come down to us and speak to us and we speak to you, and you inform us and we inform you?"* He (the Jinn) said: *"A Prophet has been sent in Makkah, who has prohibited illegal sexual intercourse, and taken away our tranquility (and prevented from listening to the news of the heaven)."*[123]

Wahb explained the word Muḥaddathoon as: "those who receive a hint from the High (Mulhamoon)." [Ṣaḥeeḥ Muslim (5901)]

More on this can be read from the following link:

http://ilm4all.blogspot.com/2014/11/conformity-of-umars-statements-with.html]

[123] I (al-Albaanee) say: Reported in "Dalaa'il al-Nubuwwah" of Abu Nu`aim (56), and the chain of this narration is "Ḥasan". All the narrators of this narration are well known, they are from the narrators of "al-Tahdheeb" except for `Abdul Jabbaar Ibn `Aaṣim, and Abu Zur`ah has reported from him.

Chapter 19: How the Divine Revelation started to be revealed to Allaah's Messenger ﷺ and mentioning the first thing that was revealed to him from the Glorious Qur'aan

The Revelation first began when he ﷺ was forty years old.[124]

Imaam al-Bukhaaree reported from `Aaishah رضي الله عنها that she said: The commencement of the Divine Inspiration to Allaah's Messenger ﷺ was in the form of good dreams (in another narration it is: true dreams) which came true like bright daylight, and then the love of seclusion was bestowed upon him. So, he used to go to the cave of Ḥiraa' and devote himself to worship there for a number of nights, before his desire to see his family. He would bring with him the provisions for (his stay in the cave). Then he would return to Khadeejah and replenish his provisions for a similar number of nights, till suddenly the Truth descended upon him while he was in the cave of Ḥiraa'. The Angel came to him and asked him to read. The Prophet ﷺ replied: **"I do not know how to read."**

The Prophet ﷺ added: **"The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied: 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said:**

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ﴾

[124] I (al-Albaanee) say: This is what those who have recorded the (Prophet's) biography and those who have knowledge of the narrations have affirmed to be the most correct, as al-Suhailee had said. It is also the statement of Ibn `Abbaas رضي الله عنهما, as al-Bukhaaree had recorded in his "Ṣaḥeeḥ" (3902): *"Allaah's Messenger ﷺ started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an emigrant for ten years and then died at the age of sixty-three (years)."* Muslim also reported the same in his "Ṣaḥeeḥ" (2351-117). And whatever opposes this is "Shaadh" (i.e. when an acceptable narrator reports in contradiction to someone who is more reliable than him)). See also Taareekh al-Ṭabaree (2/290).

{Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. Has taught man that which he knew not.} [Surah al-`Alaq (96):1-5] ❞

Then Allaah's Messenger ﷺ returned with the Inspiration and his heart was beating severely. Then he went to Khadeejah Bint Khuwailid and said: ❝**Cover me! Cover me!**❞ They covered him till his fear was over and after that he told her everything that had happened and said: ❝**I fear that something may happen to me.**❞ Khadeejah replied: *"Never! By Allaah, Allaah will never disgrace you. You keep good relations with your kith and kin, you speak the truth, you bear people's burden, help the destitute, serve your guests generously and assist those who are stricken with calamities."*

Khadeejah then accompanied him to her cousin Waraqah Ibn Naufal Ibn Asad Ibn `Abdul `Uzza, who, during the Jaahiliyyah (Pre-Islaamic Period of ignorance) became a Christian and used to write the writing in Hebrew. He would write from the Injeel in Hebrew as much as Allaah wished him to write. He was an old man and had lost his eyesight. Khadeejah said to Waraqah: *"Listen to the story of your nephew, O my cousin!"* Waraqah asked: *"O my nephew! What have you seen?"* Allaah's Messenger described whatever he had seen. Waraqah said: *"This is the same one who keeps the secrets (Angel Jibreel) whom Allaah had sent to Moosaa (عليه السلام). I wish I were young and could live up to the time when your people would turn you out."* Allaah's Messenger ﷺ asked: ❝**Will they drive me out?**❞ Waraqah replied in the affirmative and said: *"Anyone (man) who came with something similar to what you have brought was treated with hostility, and if I should remain alive till the day when you will be turned out then I would support you strongly."* But after a few days Waraqah died and the Divine Inspiration was also paused for a while and the Prophet ﷺ became so sad - as we have heard[125] - that he intended several times to throw himself from the tops of

---

[125] I (al-Albaanee) say: the one who said the statement: "as we have heard", is Ibn Shihaab al-Zuhree, one of the sub-narrators, who reported on the authority of `Urwah from `Aaishah. This statement of his is an indication that this paragraph is not according to the conditions of "Ṣaḥeeḥ", because this is from the statements of al-Zuhree and they are not connected (i.e. he did not mention from whom he had heard this), as Ibn Ḥajar had mentioned in "al-Fatḥ", so be aware. It is because of this reason that (Imaam) Muslim did not mention this passage in his "Ṣaḥeeḥ".

[TN: The addition is not from the statements of `Aaishah رضي الله عنها but it is from the statements of al-Zuhree, and he was a Taabi`ee and he did not witness that incident, nor did he mention which of the Companions had informed him about it.

See "Fatḥ al-Baaree" (12/359) of Ibn Ḥajar. Abu Shaamah al-Maqdasee also said the same in " شرح الحديث المقتفى في مبعث النبي المصطفى" 1/177.

high mountains and every time he went up the top of a mountain in order to throw himself down, Jibreel would appear before him and say: *"O Muḥammad! You are indeed Allaah's Messenger* ﷺ *in truth"*, whereupon his heart would become quiet and he would calm down and would return home. And whenever there was a long gap between the periods of the coming of the inspiration, he would do as before, but when he used to reach the top of a mountain, Jibreel would appear before him and say to him what he had said before.[126]

This is how al-Bukhaaree reported the long Ḥadeeth under the Chapter: "Interpretation of dreams" in his "Ṣaḥeeḥ".

Jaabir Ibn `Abdullaah Al-Ansari رضي الله عنهما narrated while talking about the period of pause in Revelation reporting the speech of the Prophet ﷺ: **"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Ḥiraa' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: 'Wrap me (in blankets).' And then Allaah revealed the following Aayaat (of Qur'aan):**

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنذِرْ﴾ إلى ﴿وَالرُّجْزَ فَاهْجُرْ﴾

{O you (i.e. Muḥammad)! Wrapped up in garments! Arise and warn (the people against Allaah's Punishment)...} up to **{and desert the idols.}** [Surah al-Muddaththir (74):1-5] **After this the Revelation started coming strongly, frequently and regularly."** [127]

Imaam al-Bukhaaree رحمه الله reported (the Ḥadeeth of `Aaishah) in a few different places in his book and we (Ibn Katheer) have spoken about it in detail in (our book) "Sharh al-

---

The statements of al-Zuhree and others are not accepted (on their own) as they are "Maqtoo`" (disconnected, stopping till the Taabi`ee). These are like the "Mu`allaqaat" of al-Bukhaaree (narrations which Imaam al-Bukhaaree reported in his Ṣaḥeeḥ without a chain (Isnaad)). Just because such narrations/statements are found in "Ṣaḥeeḥ" of Imaam al-Bukhaaree does not qualify them to be "Ṣaḥeeḥ", nor is it correct to say: "reported by al-Bukhaaree", because this is only said to the narrations which he reported with connected chain.

This narration has other chains as well, but which are either Weak or outright Fabricated.

See al-Ḍha`eefah (1052 & 4858) of Shaikh al-Albaanee for more discussion on this]

[126] Ṣaḥeeḥ al-Bukhaaree (3, 4953, 6982) and the wording is his; and Ṣaḥeeḥ Muslim (160-252)

[127] Ṣaḥeeḥ al-Bukhaaree (4, 3238, 4922, 4924, 4925, 4926, 4954, 6214) and Ṣaḥeeḥ Muslim (161-255, 256, 257)

Bukhaaree", under "the chapter: How the Divine Revelation started". We have discussed in detail about its Isnaad (different chains) and Matn (Text), and all praise is for Allaah alone.

Imaam Muslim also reported this narration (of `Aaishah) in his "Ṣaḥeeḥ", but it ended at the statement of Waraqah: *"If I live to that day of yours, I will support you wholeheartedly."*

As for the statement of Umm al-Mu'mineen, `Aaishah رضي الله عنها: *"The commencement (of the Divine Inspiration) to Allaah's Messenger (ﷺ) was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight."* This statement of hers strengthens what Muḥammad Ibn Is-ḥaaq had reported from `Ubaid Ibn `Umair al-Laythee that the Prophet ﷺ said: **❝While I was asleep, Jibreel came to me with a silk brocade cloth with writing on it. He said: "Read!" I said: "I do not know how to read." Thereupon he caught me and pressed me till I thought I was going to die. He then released me.❞** [128]

He then mentioned the remaining of the Ḥadeeth same like that of `Aaishah.

Abu Shaamah said: Before his Prophethood, the Prophet ﷺ used to witness strange things. Among them was what Imaam Muslim mentioned in his "Ṣaḥeeḥ", on the authority of Jaabir Ibn Samurah رضي الله عنه that the Prophet ﷺ said: **❝I recognize the stone in Makkah which used to greet me Salaam before my advent as a Prophet and I recognize that even now.❞** [129]

End of quote from Abu Shaamah.

---

[128] (Shaikh al-Albaanee said): "Al-Seerah" (1/252), the chain of this narration is "Ṣaḥeeḥ Mursal" (i.e. the chain till `Ubaid Ibn `Umair is "Ṣaḥeeḥ" but the link between him and the Prophet ﷺ is missing). Something similar was also reported by al-Ḥaakim in "al-Mustadrak" (3955), from the narrations of `Amr Ibn Deenaar from Jaabir Ibn `Abdullaah that the Prophet ﷺ had said. Al-Ḥaakim then mentioned that the correct is that this chain is "Mursal", and the mention of Jaabir is not there.

[TN: Apart from being "Mursal", the text of this narration also opposes the authentic narration. In this narration it is mentioned that the Prophet ﷺ saw Jibreel in the state of sleep and not while he ﷺ was awake. This is baseless, as the meeting between the two Messengers took place in the state of wakefulness. See "al-Ḍha`eefah" (10/455-457) of Shaikh al-Albaanee.**]**

[129] Ṣaḥeeḥ Muslim (2277-2)

The Prophet ﷺ only preferred seclusion and being alone from his people because of the manifest error he saw them engaged in - worshiping idols and images and prostrating to them. His love for seclusion grew stronger as the time for receiving Inspirations (Revelation) from Allaah got closer – may peace and blessings of Allaah be upon him.

Explanation of some of the words from the Ḥadeeth of `Aaishah:

The statement: that he ﷺ used to do "al-Taḥannath", here means as: "devotion/worhip" which is interpreted from the context; whereas the real meaning of the word is: "leaving al-Ḥinth" (i.e. sin or perjury). These words have a form like the verb: "Taḥannatha", i.e. "he left the state of al-Ḥinth". Examples: would be: "Taḥawwaba", i.e. "he abstained from crime"; "Taḥarraja", i.e. "he kept away from sins"; "Ta'aththama", i.e. "he abstained from iniquity". Similarly, there is "Tahajjada", i.e. giving up al-Hujood (abandoning the sleep or waking up from it) for establishing the (night) prayers. Also there are: "Tanajjasa", i.e. "he left an impure state" (he cleaned himself); and "Taqadhdhara" i.e. "he avoided foul actions". Abu Shaamah cited this example.[130]

The statement: *"till suddenly the Truth descended upon him while he was in the cave of Ḥiraa"*, meaning: it came to him abruptly and unexpectedly, as Allaah تعالى said:

﴿وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ﴾

{And you were not expecting that the Book (this Qur'aan) would be sent down to you, but it is a mercy from your Lord.} [Surah al-Qasas (28): 86]

And it was during this period that the following Aayaat were revealed:

[130] **[TN:** Imaam al-Nawawee said: The word "al-Taḥannatha" (التحنث) means: "worship", as was clarified in the Ḥadeeth. And in another narration, it is explained as: "doing righteous deeds and acts of obedience". The `Arab linguists have said: "al-Taḥannatha" means: "doing actions which take one away from sins". Similarly, the words: "Ta'aththama" (تأثم), "Taḥarraja" (تحرج), and "Tahajjada" (تهجد) mean the same, i.e. doing actions which take one away from sins. [Sharh Ṣaḥeeḥ Muslim of al-Nawawee (2/140)]**]**

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ﴾

{Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. Has taught man that which he knew not.} [Surah al-`Alaq (96):1-5]

And these are the very first Aayaat of the Qur'aan to be revealed, as we have established in our "Tafseer", and which we will again mention here (in the next chapter). The day was Monday, as has been established from the narration in Ṣaḥeeḥ Muslim, from Abu Qataadah رضي الله عنه that the Prophet ﷺ was asked about Fasting on Mondays, so he ﷺ replied: **"That is the day on which I was born and the day on which I received Revelation."** [131]

Ibn `Abbaas رضي الله عنهما said: *"Your Prophet ﷺ was born on a Monday, and he was made a Prophet on a Monday…"*[132]

And there is no disagreement regarding this.

And what is widely accepted is that it was the month of Ramaḍhaan in which the Revelation was first sent to the Prophet ﷺ, as has been established from the narrations reported by `Ubaid Ibn `Umair (al-Laythee), Muḥammad Ibn Is-ḥaaq and others (some of which were already mentioned earlier). Ibn Is-ḥaaq, as evidence, also presented the saying of Allaah تعالى:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ﴾

{The month of Ramaḍhaan in which was revealed the Qur'aan, a guidance for mankind…} [Surah al-Baqarah (2): 185]

---

[131] Ṣaḥeeḥ Muslim (1162-197)

[132] **[TN:** Musnad Aḥmad (2506) and al-Ṭabaraanee in "al-Kabeer" (2676, 11124, 12984), the complete narration is as follows: Ibn `Abbaas said: *"The Prophet ﷺ was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to al-Madeenah, on a Monday, he came to al-Madeenah on a Monday, and he lifted up the Black Stone on a Monday."*

But the chain of this narration is "Ḍha`eef" (Weak) because of Ibn Lahee`ah who had poor memory.**]**

Imaam Aḥmad reported from Waathilah Ibn al-Asqa` رضي الله عنه that the Prophet ﷺ said: **❝The Suhuf (Scriptures) of Ibraaheem عليه السلام were revealed on the first night of Ramaḍhaan, the Taurah was revealed on the sixth of Ramaḍhaan, the Injeel was revealed on the thirteenth of Ramaḍhaan, and the Qur'aan was revealed on the twenty-fourth of Ramaḍhaan.❞** [133]

Ibn Mardawaih also reported the same in his "Tafseer" from Jaabir Ibn `Abdullaah رضي الله عنهما attributing it to the Prophet ﷺ.

This is why a group of Companions and Taabi`een were of the opinion that Laylatul-Qadr is on the twenty-fourth of Ramaḍhaan.

As for the statement of Jibreel: **❝Read❞**, and his ﷺ reply: **❝I do not know how to read.❞** is a negation, i.e. I am not of those who can read properly; this was the opinion of al-Nawawee[134] and before him Shaikh Abu Shaamah (also said the same). As for those who say that he ﷺ was just inquiring (meaning: should I read this?), are incorrect because the letter "ب" (in the word: بقارئ) is not added to a word when affirming something.

As for his ﷺ saying: **❝till I could not bear it any more❞**, the Angel pressed him thrice. Al-Khaṭṭaabee said: "The Angel did that to test his ﷺ patience and to teach him self-control and discipline so that he becomes accustomed to bear the burdens of Prophethood that is going to be placed upon him. Because of these burdens, he would be gripped by a feverish condition and have a high temperature, i.e. he would breathe hard and sweat profusely."

Other said: "Jibreel did that for various reasons. One of them is: To awaken him to the gravity of what was being placed upon him by treating him in such a distressing manner. As Allaah تعالى said:

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾

[133] Musnad Aḥmad (16984). I (al-Albaanee) say: The chain of this narration is "Ḥasan" as I have clarified in "al-Ṣaḥeeḥah" (1575).

[134] **[TN:** Sharh Ṣaḥeeḥ Muslim of al-Nawawee (2/199)**]**

{Verily, We shall send down to you a weighty Word} [Surah al-Muzzammil (73): 5]

This is why, when he ﷺ would receive Revelation, his face would turn red, and he would breathe heavily and fast like a young camel,[135] and sweat dripping from his forehead even on an intensely cold day.[136]

The Prophet's ﷺ statement: **"I fear that something may happen to me"**, this was because he ﷺ witnessed an event which he had never experienced or imagined before. That was why Khadeejah رضي الله عنها said to him: *"Never! By Allaah, Allaah will never disgrace or sadden you."* The statement relates to her knowledge (and understanding) of the fine behavior characteristics that Allaah تعالى had instilled in him, and that those who possess the qualities of righteousness and goodness will never be disgraced in this world or the Hereafter.

She then reminded him ﷺ of his virtuous characteristics and exemplary traits, saying: *"You keep good relations with your kith and kin, you speak the truth"*, he ﷺ was famous for these traits with those who accepted (his message) and those who rejected it.

She also said: *"You carry the people's burden"*, meaning: you provide for those in need what will alleviate their burden of supporting their families.

She also said: *"you help the destitute"*, meaning: you would be the foremost in spending generously on the poor and destitute before others.

She also said: *"you serve your guests generously"*, meaning: you honor your guests by offering them food and good accommodation.

She also said: *"and you assist those who are stricken with calamities"*, meaning: if anyone was afflicted with a calamity, you assist them and provide for them till they find some means of livelihood.

---

[135] **[TN:** Ya`laa رضي الله عنه saw the Prophet ﷺ when he was receiving the Revelation, and he saw that the face of Allaah's Messenger ﷺ was red and he breathing heavily (like someone snoring). [Ṣaḥeeḥ al-Bukhaaree (1536, 4329, 4985) and Ṣaḥeeḥ Muslim (1180-8)]**]**

[136] **[TN:** `Aaishah رضي الله عنها said: *"Verily I saw the Prophet ﷺ being Inspired Divinely on a very cold day and noticed the sweat dripping from his forehead (when the Inspiration was over)."* [Ṣaḥeeḥ al-Bukhaaree (2)]**]**

And the statement of Waraqah: *"How I wish I were young"*, meaning: how much I wish I were young today, endowed with Imaan, filled with beneficial knowledge and righteous deeds.

And his statement: *"I wish I could live up to the time when your people would turn you out"*, meaning: so that I too could go out with you and support you.

And his statement: *"I would support you strongly"*, meaning: I will strive hard to support you with full strength and might.

And the statement: *"But after a few days Waraqah died"*, meaning: he passed away after a few days of this incident, Allaah have mercy on him and be pleased with him, for he had expressed his Faith in what he found, and believed in what had happened, and he had a good intention for the future.[137]

Imaam Aḥmad reported from the route of Ibn Lahee`ah from Abu al-Aswad, from `Urwah, from `Aaishah رضي الله عنها that Khadeejah رضي الله عنها asked the Messenger of Allaah ﷺ about Waraqah Ibn Naufal. She said to him: "He believed in you, but he died before your advent." He ﷺ said: **❝I saw him in my sleep, and on him were white clothing. Had he been from the people of the Fire, he would have been wearing something else.❞**

I (Ibn Katheer) say: The chain of this narration is "Ḥasan", but Al-Zuhree and al-Hishaam have reported from `Urwah in "Mursal" form, and Allaah knows best.[138]

Al-Ḥaafiẓh Abu Ya`laa reported from the route of Mujaalid, from al-Sha`bee, from Jaabir Ibn `Abdullaah رضي الله عنهما: The Messenger of Allaah ﷺ was asked about Waraqah Ibn Naufal. He ﷺ replied: **❝I saw him, and I saw on him white clothing. I saw him in**

---

[137] **[TN: Question:** Is it allowable to pray for Waraqah Ibn Naufal, and can one ask for Allaah's Mercy upon him? **Shaikh Ibn Baaz** رحمه الله replied: *"Yes! May Allaah be pleased with him and have Mercy upon him."* [الحلل الإبريزية]**]**

[138] Musnad Aḥmad (24367), **[TN:** but the wording is from Sunan al-Tirmidhee. The chain of this narration from Musnad Aḥmad is "Ḍha`eef" (Weak) because of Ibn Lahee`ah who had poor memory.**]**

I (al-Albaanee) say: al-Tirmidhee also reported it in his Sunan (2288) and al-Ḥaakim in his al-Mustadrak (8187), from the route of `Uthmaan Ibn `Abdul Ramḥaan, from al-Zuhree, from `Urwah, from `Aaishah, and al-Ḥaakim said: "Its chain is "Ṣaḥeeḥ"." But al-Dhahabee refuted saying: "`Uthmaan, and he is al-Waqqaaṣee is "Matrook" (abandoned)." This is why al-Tirmidhee said that this Ḥadeeth is "Ghareeb". **[**Shaikh al-Albaanee graded it as "Ḍha`eef" in his checking of Sunan al-Tirmidhee (2288).**]**

the heart of al-Jannah and upon him were garments of fine silk.” He ﷺ was asked about Zaid Ibn `Amr Ibn Nufail. He ﷺ said: **“He will be raised on the Day of Judgment as a nation by himself.”** He ﷺ was asked about Abu Ṭaalib. He ﷺ said: **“(By the permission of Allaah) I brought him from the deep part of the Fire to the shallow part.”** He ﷺ was asked about Khadeejah, as she had passed away before the obligations (like the 5 daily prayers and fasting) and (other) rulings of the Qur’aan (were revealed). He ﷺ was said: **“I saw her beside a river in Paradise, in a palace made of jewels, where there will be neither any noise nor any fatigue.”**

(Ibn Katheer said): The chain of this narration is “Ḥasan”, and for some statements, there is supporting evidence in the “Ṣaḥeeḥ”. And Allaah knows best.[139]

Al-Bazzaar and Ibn `Asaakir reported that `Aaishah رضي الله عنها said that the Prophet ﷺ said: **“Do not revile Waraqah, for verily I saw that there are one or two gardens for him (in Paradise).”**

(Ibn Katheer said): The chain of this narration is “Jayyid” (excellent).[140]

Al-Baihaqee narrated from `Alee Ibn Abee Ṭaalib رضي الله عنه: *“We were with the Prophet ﷺ in Makkah, walking in various parts of the town, and no tree nor mountain received him, except that it said: ‘Peace be upon you O Messenger of Allaah!’”*

---

[139] Musnad Abu Ya`laa (2047), and the correction was made from it.

(Shaikh al-Albaanee) said: Mujaalid, and he is Ibn Sa`eed al-Ḥamdaanee, and he is not strong, as has been mentioned in “al-Taqreeb”.

[TN: Mujaalid has been declared as “Weak” by many, like Yahya Ibn Sa`eed, Ibn Ma`een, al-Daaraquṭnee and others.**]**

[TN: As for the statement of Ibn Katheer regarding the supporting evidence, they are as follows:

1) The narrations regarding Zaid Ibn `Amr Ibn Nufail رضي الله عنه have already been mentioned in Chapter No. 8 of this book.
2) Regarding Abu Ṭaalib, it is mentioned in Ṣaḥeeḥ al-Bukhaaree (3883, 3885, 6208, 6564) and Ṣaḥeeḥ Muslim (209-357, 358, 360).
3) Regarding the glad tidings given to Khadeejah رضي الله عنها, it is mentioned in Ṣaḥeeḥ al-Bukhaaree (1792, 3819, 3820, 7497) and Ṣaḥeeḥ Muslim (2432-71, 2433-72, 2434-73, 2435-74).**]**

[140] Also reported by al-Ḥaakim in his al-Mustadrak (4211) and he said: “it is “Ṣaḥeeḥ”, as per the condition of al-Bukhaaree and Muslim”, and al-Dhahabee agreed with him. Shaikh al-Albaanee said: “It is as they have said.” See al-Ṣaḥeeḥah (405).

And in another narration, `Alee said: *"When I entered the valley in his company, he would not pass a single rock or tree except that it said: 'Peace be upon you O Messenger of Allaah!' And I heard this myself."*[141]

And we have already mentioned that the Prophet ﷺ said: **❝I recognize the stone in Makkah which used to greet me Salaam before my advent as a Prophet and I recognize that even now.❞** [142]

[141] (Shaikh al-Albaanee said): Also reported in Sunan al-Tirmidhee (3626), and al-Mustadrak of al-Ḥaakim (4238) and he said: "It is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him, but it only reaches to the level of "Ḥasan".

[TN: The chain of al-Tirmidhee is "Ḍha`eef" in itself, but there is a similar narration reported by al-Ṭabaraanee in "al-Awsat" (5431) which is "Ṣaḥeeḥ", see "al-Ṣaḥeeḥah" (2670)**]**

[142] Ṣaḥeeḥ Muslim (2277-2)

Chapter 20: A discussion on which Aayaat were revealed first, and the two periods of interruption of al-Waḥee (Revelation)

In the "Ṣaḥeeḥain", Jaabir Ibn `Abdullaah Al-Ansari رضي الله عنهما narrated that the Prophet ﷺ, while talking about the intermission in the Revelation, said: **"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Ḥiraa' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: 'Wrap me (in blankets).' And then Allaah revealed the following Aayaat (of Qur'aan):**

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنذِرْ﴾ إلى ﴿وَالرُّجْزَ فَاهْجُرْ﴾

{O you (i.e. Muḥammad)! Wrapped up in garments! Arise and warn (the people against Allaah's Punishment)...} up to **{and desert the idols.}** [Surah al-Muddaththir (74):1-5] **After this, the Revelation started coming strongly, frequently and regularly (uninterrupted)."** [143]

The above Aayaat were the first to be sent down from the Qur'aan after the period of pause in Revelation,[144] not which were first revealed in an absolute sense (i.e. the Aayaat of Surah al-`Alaq were revealed first and then after the period of pause the Aayaat from Surah al-Muddaththir were revealed).[145]

What has been established from the Ḥadeeth of Jaabir رضي الله عنه is that the first Aayah to be revealed was: **{O you (i.e. Muḥammad)! Wrapped up in garments!}**. But what is more correct is to interpret his statement in light of what we have mentioned earlier, because in the context of this narration it is evident that the Angel had visited the Prophet ﷺ earlier, as he ﷺ was able to recognize him in his second visit because of what he saw during his earlier visit. Moreover, Jaabir's statement: *"while talking*

[143] Ṣaḥeeḥ al-Bukhaaree (4, 3238, 4925, 4926, 4954, 6214) and Ṣaḥeeḥ Muslim (161-255, 256,)

[144] **[TN: Questioned:** For how long did the Revelation stop?
Shaikh Ibn Baaz رحمه الله said: *"There is a difference of opinion on this. Some say it stopped for 3 years and some say that it was less than that."* [الحلل الإبريزية من التعليقات البازية على صحيح البخاري]

Ibn Ḥajar also mentioned the same in "Al-Fatḥ" (1/27)**]**

[145] (Shaikh al-Albaanee said): The Ḥadeeth of `Aaishah رضي الله عنها, which was mentioned in the previous chapter, is clear about this issue.

about the period of pause in Revelation", is further proof that Revelation did precede this (second) visit. And Allaah knows best.

And it is reported in the "Ṣaḥeeḥain", that Yahya Ibn Abee Katheer narrated: I asked Abu Salamah Ibn `Abdul Ramḥaan what was revealed first from the Qur'aan. He replied: "**{O you (i.e. Muḥammad)! Wrapped up in garments!}**" (i.e. Surah Al-Muddaththir) I said: "They say it was: '**{Read in the name of your Lord, who has created!}**' (i.e. Surah Al-`Alaq). On that, Abu Salamah said: "I asked Jaabir Ibn `Abdullaah about that, saying the same as you have said, whereupon he said: 'I will not tell you except what Allaah's Messenger ﷺ had told us. Allaah's Messenger ﷺ said: **"I was in seclusion in the cave of Ḥiraa', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right but saw nothing. Then I looked up and saw something. So I went to Khadeejah (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me. Then: {O you (i.e. Muḥammad)! Wrapped up in garments!}** (i.e. Surah Al-Muddaththir) **was revealed to me."** [146]

And in the other narration, it is mentioned: **"I looked up and saw the same angel who had visited me at the cave of Ḥiraa' sitting on a chair between the sky and the earth. I got afraid of him..."**, this is a clear statement that the Angel had earlier visited him, and brought to him something of the Revelation from Allaah like we had already mentioned. And Allaah knows best.

Then there are those who claim that the first thing that was revealed after this period of pause was from Surah al-Ḍhuha:

﴿وَالضُّحَىٰ * وَاللَّيْلِ إِذَا سَجَىٰ * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

{By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muḥammad) has neither forsaken you nor hated you.} [Surah al-Ḍhuhaa (93): 1-3] till its end. This is further from the truth, and opposes what has been authentically reported in the Ṣaḥeeḥain (from the Ḥadeeth of Jaabir), that the first thing that was revealed from the Qur'aan after the pause of Revelation was:

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنذِرْ﴾

[146] Ṣaḥeeḥ al-Bukhaaree (4922, 4923, 4924) and Ṣaḥeeḥ Muslim (161-257)

{O you (i.e. Muḥammad)! Wrapped up in garments! Arise and warn (the people against Allaah's Punishment)...} [Surah al-Muddaththir (74):1-2]

As for Surah al-Ḍhuhaa, it was revealed after the (second) period of pause of Revelation which lasted for a few nights, as has been authentically mentioned in the Ṣaḥeeḥain and others, from the Ḥadeeth of Jundub Ibn `Abdullaah رضي الله عنه: Once the Prophet ﷺ fell ill and did not offer the night prayers (Tahajjud) for a night or two or three. A woman (the wife of Abu Lahab) came to him and said: "O Muḥammad! I do not see except that your Shaiṭaan has forsaken you." Then Allaah revealed (Surah al-Ḍhuhaa):

﴿وَالضُّحَىٰ * وَاللَّيْلِ إِذَا سَجَىٰ * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

{By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muḥammad) has neither forsaken you nor hated you.}[147]

So, with Surah al-`Alaq he ﷺ received Prophethood, and with Surah al-Muddaththir he ﷺ received Messengership and the task of conveying the Message to the people.

Thereafter the Divine Revelation started coming more frequently and regularly, i.e. it came uninterrupted, little by little.

Thereafter, the Messenger of Allaah ﷺ arose and conveyed the Message with complete devotion, energy and determination. He ﷺ invited all, both near and the far, the slaves and the freemen alike. The wise and the intelligent ones answered his call and believed in him, but the obstinate tyrants continued in their opposition and disobedience.

The first one of the freemen, to believe and testify to the truth among the men, was Abu Bakr al-Siddeeq.

From the youth was `Alee Ibn Abu Ṭaalib.

---

[147] Ṣaḥeeḥ al-Bukhaaree (1125, 4950, 4951, 4983) and Ṣaḥeeḥ Muslim (1797-114, 115)

In another narration, the wording is: Jibreel did not come to the Prophet ﷺ (for some time) and so one of the Quraish women said: "His Shaiṭaan has deserted him." So came the Divine Revelation: **{By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muḥammad) has neither forsaken you nor hated you.}**

From the women was Khadeejah Bint Khuwailid, the wife of the Prophet ﷺ.

And from the freed slaves was Zaid Ibn Ḥaarithah.

رضي الله عنهم وأرضاهم.

Chapter 21: Preventing the Jinn and averting the Shayaaṭeen from eavesdropping while the Qur'aan is descending so that they do not steal a hearing, even if it was a single word, and then inform their counterparts from the men, which would have created confusion and the truth would have got mixed with falsehood

It was from the Mercy of Allaah, His Favors, and His Kindness to His creation that He تعالى placed a barrier which prevented the Jinn from listening, as He تعالى said, while informing about the Jinn:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا * وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا * وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾

{"And we (Jinn) have sought to reach the heaven; but found it filled with stern guards and flaming fires; and verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush; and we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path."} [Surah al-Jinn (72): 8-10]

And He تعالى said:

﴿وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ * وَمَا يَنبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ * إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ﴾

{And it is not the Shayaaṭeen (devils) who have brought it (this Qur'aan) down, neither would it suit them, nor they can (produce it). Verily, they have been removed far from hearing it.} [Surah al-Shu`araa' (26): 210-212]

Al-Ḥaafiẓh Abu Nu`aim reported that Ibn `Abbaas رضي الله عنهما said: "The Jinn used to ascent through the heavens to listen to the Revelation. On having memorized the statement, they would make nine additions to it. The statement that they had heard would be true, while their addition to it would be false. But with the advent of the Messenger of Allaah ﷺ they were prevented from their stations (where they would sit to steal a hearing). They complained of this to Iblees – and prior to this the shooting stars were not fired at them. So Iblees said to them: *'This is due to some event that has occurred on earth.'* So he sent out his armies, and they found the Messenger of Allaah standing in Salaah between two mountains" – I think he said "in Makkah" – "They went

back to him (Iblees), and informed him. He said: *'This is the event that has occurred on earth.'"*[148]

Also from Ibn `Abbaas رضي الله عنهما: "[The Messenger of Allaah ﷺ had neither recited the Qur'aan to the Jinn nor had he seen them.] The Prophet ﷺ set out with the intention of going to Sooq `Ukaaẓh (market of `Ukaaẓh, a valley near al-Ṭaa'if) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The devils went to their people, who asked them: *'What is wrong with you?'* They said: *'A barrier has been placed between us and the news of heaven. And fire has been thrown at us.'* They (the people) said: *'The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.'* Those who went towards Tuhaamah came across the Prophet ﷺ at a place called Nakhlah and it was on the way to Sooq `Ukaaẓh and the Prophet ﷺ was offering the Fajr prayer with his companions. When they heard the Qur'aan they listened to it and said: *'By Allaah, this is the thing which has put a barrier between us and the news of heaven.'* They went to their people and said: *'O our people:* **{Verily we have heard a wonderful recital (Qur'aan) which shows the true path; we believed in it and would not ascribe partners to our Lord.}***'* Allaah revealed the following Aayaat to his Prophet (Surah al-Jinn): **{Say: It has been revealed to me.}** And what was revealed to him was the conversation of the Jinn."

This was reported in the Ṣaḥeeḥain.[149]

Ibn Abee Shaibaah reported also from Ibn `Abbaas رضي الله عنهما: "There was not a tribe of Jinn except that it had a station where they would sit to steal a hearing. When the Revelation would descend, the Angels would hear a sound like that of iron (chains) being dragged on a rock. When the Angels heard this, they would fall down in prostration and not raise their head till the Revelation had descended. Then when it had descended, they would ask each other: *'What has your Lord ordered?'* If it is something which would happen in the heavens, they would say: *'***{He has said that**

[148] (Shaikh al-Albaanee said): I did not find it being reported in "al-Dalaa'il" of Abu Nu`aim. It was reported by al-Ṭabaraanee in al-Kabeer (12431), and its narrators are reliable, from the narrators of "al-Ṣaḥeeḥ" except for his (al-Ṭabaraanee's) teacher, `Abdullaah Ibn Muḥammad Ibn Sa`eed Ibn Abee Maryam. But this narration has a follow-up. It was reported by Aḥmad in his Musnad (2482, 2977).

[TN: This was also reported by al-Tirmidhee in his Sunan (3324), and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee.**]**

[149] Ṣaḥeeḥ al-Bukhaaree (773, 4921) and Ṣaḥeeḥ Muslim (449-149)

which is true and just, and He is the Most High, the Most Great.}' [Surah Saba' (34):23]. And if it is something which would take place on earth, like something in the future, or death, or any other thing which would take place on earth, they would say: *'Such-and-such is going to happen.'* The Shayaaṭeen would hear it and transmit it down to their (human) counterparts.

When the Prophet ﷺ was sent, they were driven away with the (shooting) stars. The first ones to know about this was (the tribe of) Thaqeef. Those with livestock began making sacrifice. Those with sheep would slaughter a sheep every day, and the owners of camels would slaughter a camel every day (thinking that it meant the end of the world). People were making haste to dispose off their livestock. But some said: *'Don't do that (because lost property is difficult to replace); unless it is the stars which the people use for navigation (then it is right to make sacrifice), otherwise, it is due to a specific event which has happened (recently).'*[150] So when they looked at the stars, which they used for navigation, and that they were in their places and nothing had happened to them, they ceased making sacrifice. Allaah made the Jinns to scatter till they could hear the Qur'aan:

﴿فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا﴾

{when they stood in the presence thereof, they said: "Listen in silence!"} [Surah al-Aḥqaaf (46): 29]

Then the Shayaaṭeen returned to Iblees and informed him about it. He said: *'This is an event which took place on earth. Bring me the soil from all the (different) parts of the earth.'* When the soil from Tuhaamah was brought to him, he said: *'This is the site of the event.'"*

This was also reported by al-Baihaqee and al-Ḥaakim, from the route of `Aṭaa' Ibn al-Saaib.[151]

---

[150] **[TN:** Meaning: If the stars that are falling are the known stars in the constellations - which have been used for ages for navigational purposes - then it means the end of the world is near. But if they are some unknown stars, then it means some event has occurred on earth.**]**

[151] Musannaf Ibn Abee Shaibah (36542), and from him Abu Nu`aim reported it in his "al-Dalaa'il" (177).

(Shaikh al-Albaanee said): `Aṭaa' Ibn al-Saaib is reliable, from the narrators of al-Bukhaaree.

[TN: Al-Ḥaakim reported a shorter narration in his "al-Mustadrak" (3701) and said: "The chain of this narration is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him. And it is mentioned that they were a total of nine Jinns**]**

In another narration, `Abdullaah Ibn `Abbaas رضي الله عنهما reported: "A person from the Anṣaar who was amongst the Companions of Allaah's Messenger ﷺ reported to me: As we were sitting during the night with Allaah's Messenger ﷺ, a meteor shot gave a dazzling light. Allaah's Messenger ﷺ said: **"What did you say in the Jaahiliyyah (pre-Islaamic days of ignorance) when there was such a shot (of meteor)?"** They said: "Allaah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born or a great man had died." Whereupon Allaah's Messenger ﷺ said: **"(These meteors) are neither shot at the death of anyone nor on the birth of anyone. Rather, when our Lord عز وجل decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches them who are in the heaven of this world. Then those who are near the bearers of the Throne ask these bearers of the Throne: 'What your Lord has said?' And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the Jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. What they narrated as they heard it is true, but they distort it and add lies to it."** [152]

[Shaikh al-Albaanee's addendum]

Narrated Abu Hurairah رضي الله عنه: Allaah's Prophet ﷺ said: **"When Allaah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on the rock. And**

---

[152] Ṣaḥeeḥ Muslim (2229-124) and Sunan al-Tirmidhee (3224)

[TN: Regarding the stars and meteors (or shooting stars), Allaah تعالى said:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ﴾

{And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayaaṭeen (devils)…} [Surah al-Mulk (67): 5]

Imaam Al-Bukhaaree رحمه الله recorded in his "Ṣaḥeeḥ" that Qataadah رحمه الله said: *"Allaah created the stars for three purposes: (1) As ornaments of the heavens; (2) As missiles against the devils; (3) As signposts for the guidance of travelers. Whoever interprets otherwise is mistaken. Such a person is to lose his reward (on the Day of Resurrection) and takes upon himself that which is outside his knowledge."***]**

when the state of fear disappears, they ask each other: "What has your Lord ordered? They say that {He has said that which is true and just, and He is the Most High, the Most Great.}" [Surah Saba' (34):23]. **Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other.❞** (Sufyaan, a sub-narrator demonstrated by spreading the fingers of his right hand and placed them one over the other horizontally.) **❝A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him until the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say: 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens.❞** [153]

Narrated `Aaishah رضي الله عنها: Some people asked Allaah's Messenger ﷺ about the soothsayers. Allaah's Messenger ﷺ said to them: **❝They are nothing (i.e. they are liars).❞** The people said: "O Allaah's Messenger ﷺ! Sometimes they tell something which comes out to be true." Allaah's Messenger ﷺ said: **❝That word which comes to be true is what a Jinn snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they (foretellers) add to it one-hundred lies.❞** [154]

[End of Shaikh al-Albaanee's addendum]

[153] Ṣaḥeeḥ al-Bukhaaree (4701, 4800, 7481)

[154] Ṣaḥeeḥ al-Bukhaaree (5762, 6213, 7561) and Ṣaḥeeḥ Muslim (2228-122, 123)

Chapter 22: How the Revelation used to descend upon the Prophet ﷺ

It was already mentioned earlier how Jibreel عليه السلام brought the Revelation to the Prophet ﷺ the first time (from the Ḥadeeth of `Aaishah) and the second time (from the Ḥadeeth of Jaabir).

Narrated `Aaishah رضي الله عنها: Al-Ḥaarith Ibn Hishaam رضي الله عنه asked the Prophet ﷺ: "How does the divine inspiration come to you?" He ﷺ replied: **❝ In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the form of a man and talks to me, and I understand and remember what he says. ❞** `Aaishah رضي الله عنها added: *"Verily I saw the Prophet ﷺ being inspired Divinely on a very cold day and noticed the sweat dripping from his forehead (as the Inspiration was over)."*[155]

And in the long Ḥadeeth of Ifk (slandering), `Aaishah رضي الله عنها said: *"By Allaah, Allaah's Messenger ﷺ had not got up and nobody had left the house before the Divine Inspiration came to Allaah's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to have on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him."* [156]

And in Ṣaḥeeḥ Muslim, it is reported from `Ubaadah Ibn al-Ṣaamit رضي الله عنه: *"When Waḥee (inspiration) descended upon Allaah's Messenger ﷺ, he felt a burden on that account and the color of his face underwent a change."*[157]

---

[155] Ṣaḥeeḥ al-Bukhaaree (2, 3215) and Ṣaḥeeḥ Muslim (2333-87)

[156] Ṣaḥeeḥ al-Bukhaaree (2661, 4141, 4750) and Ṣaḥeeḥ Muslim (2770-56)

[157] Ṣaḥeeḥ Muslim (2334-88)

[TN: `Ubaadah Ibn al-Ṣaamit رضي الله عنه reported: *"When Waḥee descended upon Allaah's Messenger ﷺ, he lowered his head, and so his Companions too would lower their heads, and when (this state) was over, he raised his head."* [Ṣaḥeeḥ Muslim (2335-89)]

It is reported from Zaid Ibn Thaabit رضي الله عنه that the Prophet ﷺ dictated to him (the following Aayah):

﴿لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾

{Not equal are those of the believers who sit (at home)…}

And…

﴿وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾

{…and those who strive hard and fight in the Cause of Allaah…} [Surah al-Nisaa' (4): 95] ❞

Zaid added: "Ibn Umm Maktoom came while the Prophet ﷺ was dictating to me and said: *'O Allaah's Messenger! By Allaah, if I had the power to fight (in Allaah's Cause), I would'*, and he was a blind man. So Allaah revealed to his Messenger while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet ﷺ passed and Allaah revealed:

﴿غَيْرُ أُولِي الضَّرَرِ﴾

{Except those who are disabled (by injury or are blind or lame etc.)}"[158]

And in the "Ṣaḥeeḥain", Ya`laa رضي الله عنه saw the Prophet ﷺ when he was receiving the Revelation, and he saw that the face of Allaah's Messenger ﷺ was red and he was breathing heavily (moaning like a newborn calf).[159]

In a long Ḥadeeth, Abu Hurairah رضي الله عنه said: *"(At this moment) revelation came to the Prophet ﷺ and when he was going to receive the Revelation, we understood it, and when he was (actually) receiving it, none of us would dare raise his eyes to the Messenger of Allaah ﷺ until the revelation came to an end."* [Ṣaḥeeḥ Muslim (1780-84)]]

[158] Ṣaḥeeḥ al-Bukhaaree (2832, 4592)

[159] Ṣaḥeeḥ al-Bukhaaree (1536, 4329, 4985) and Ṣaḥeeḥ Muslim (1180-8)

And in the Ṣaḥeeḥain, `Aaishah رضي الله عنها said: "Saudah رضي الله عنها (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a bulky lady, and everybody who knew her before could recognize her. So `Umar Ibn Al-Khaṭṭaab saw her and said: *'O Saudah! By Allaah, you cannot hide from us, so think of a way by which you should not be recognized on going out.'* Saudah returned while Allaah's Messenger ﷺ was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: *'O Allaah's Messenger ﷺ! I went out to answer the call of nature and `Umar said to me such-and-such.'* Then Allaah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put in down, he said (to Saudah): **❝You (women) have been allowed to go out for your needs.❞** [160]

(Ibn Katheer said): This shows that even while receiving Inspiration he did not completely lose his senses (and feelings), and the evidence is that while he was sitting for dinner (he received the Inspiration), yet the bone (covered with meat) did not fall from his hand. صلوات الله وسلامه دائما عليه

Abu Ya`laa reported that al-Faltaan Ibn `Aaṣim رضي الله عنه said: *"While we were with the Messenger of Allaah ﷺ, he received Divine Inspiration. And when he used to receive Inspiration, he would stare continuously, his eyes would be wide open, while his hearing and heart would be made free for receiving (the Inspiration) from Allaah عز وجل, and it was from this that we recognized it (that he was being Divinely Inspired)."*[161]

Imaam Aḥmad and Abu Nu`aim reported that Asmaa' Bint Yazeed رضي الله عنها said: *"I was holding reins of al-`Adhbaa', the she-camel of the Messenger of Allaah ﷺ when Surah al-Maa'idah was revealed to him in full, and because of its weight, it almost broke the limbs of the she-camel."*[162]

---

[160] Ṣaḥeeḥ al-Bukhaaree (4795, 5237) and Ṣaḥeeḥ Muslim (2170-17)

[161] Musnad Abu Ya`laa (1583) and al-Ṭabaraanee in al-Kabeer (856). (Shaikh al-Albaanee said): Al-Haithamee said: "It was reported by Abu Ya`laa, al-Bazzaar, and al-Ṭabaraanee, and the narrators of Abu Ya`laa are all reliable." It was also reported in Musannaf Ibn Abee Shaibah and Ṣaḥeeḥ Ibn Ḥibbaan (4712), and it is as he (al-Haithamee) had said.

[TN: Shaikh al-Albaanee graded it as "Ṣaḥeeḥ" in "al-Ta`leeqaat al-Ḥassaan" (4692)]**]**

[162] Musnad Aḥmad (27575, 27592). (Shaikh al-Albaanee said): Its chain is "Ḥasan li Ghairihee", see the next narration.

Imaam Aḥmad also reported `Abdullaah Ibn `Amr رضي الله عنهما said: *"Surah al-Maa'idah was revealed to the Messenger of Allaah ﷺ while he was mounted (on his camel). And (because of its heaviness) it could not bear the weight and it kneeled down."*[163]

(Ibn Katheer said): And it is reported in the "Ṣaḥeeḥain" regarding the revelation of Surah al-Fatḥ upon the Messenger of Allaah ﷺ while he was returning from al-Ḥudaibiyah, while mounted on his camel. So sometimes it would be this way (the camel kneeling down because of the weight) and sometimes it would be the other way, depending on the situation. And Allaah knows best.[164]

---

[163] Musnad Aḥmad (6643). (Shaikh al-Albaanee said): Its chain is "Ḥasan li Ghairihee", due to the previous narration.

[164] I (al-Albaanee) say: It can also be said: Just because the heaviness of the Waḥee is not mentioned in this narration does not mean that it did not happen! Rather, the possibility is that it did happen but the narrator for some reason did not report it, like the way he did not narrate the effect of burden (it had on the Prophet ﷺ), which were mentioned in the earlier narrations. Like the Ḥadeeth of Ibn `Abbaas, which will be mentioned later, and also in the following Ḥadeeth of Ibn Mas`ood رضي الله عنه.

He (Ibn Mas`ood) said: *"We returned with the Prophet from al-Ḥudaibiyah…(then he mentioned that the Prophet ﷺ and his Companions stopped at a place to spend the night, and when they woke up)…the she-camel of the Messenger of Allaah ﷺ had strayed away. He asked to search for it. I found it (as its) rein had got stuck in a tree, and I brought it to the Prophet ﷺ. He happily sat on it. When the Divine Inspiration came upon him, he felt the burden on that account, and it was from this that we recognized it (that he was being Divinely Inspired)."* Ibn Mas`ood added: *"He was riding behind us alone."* He further said: *"So when the Divine Inspiration came to him, his head was covered with his cloak, and he felt the burden because of the Waḥee. So we knew that he was receiving the Revelation. Then he ﷺ came to us and informed us that (the following Surah) was Revealed to him:*

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾

{Verily, We have given you (O Muḥammad) a manifest victory.}*"* [Surah al-Fatḥ (48): 1] [Musnad Aḥmad (4421) and the chain of this narration is "Jayyid" (excellent)]

[TN: The summary of different ways the Prophet used to receive Revelation:

Good Vision:
A Good or True vision was the first stage of Divine revelation to be experienced by the Prophet ﷺ [Ṣaḥeeḥ al-Bukhaaree (3)]. And Ibraaheem said: **{"O my son! I have seen in a dream that I am slaughtering you…"}** and the Prophet ﷺ said: **❝ The vision of a believer is the forty-sixth part of Prophecy. ❞** [Ṣaḥeeḥain]

Inspiration:
The Prophet ﷺ said: **❝ The Holy Spirit (Jibreel) blew into my heart (revealed to me) that no one will die till he gets his sustenance (that was decreed for him)… ❝** [al-Ṣaḥeeḥah (2866) of Shaikh al-Albaanee]

Like the ringing of a bell:

The Prophet ﷺ said: **❝Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired… ❞**

In the form of a Man:
The Prophet ﷺ said: **❝…Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.❞** [Ṣaḥeeḥ al-Bukhaaree (2)]. Also the Ḥadeeth Jibreel; Companions also saw him in this form.

In the original form:
Jibreel عليه السلام twice came to the Prophet with the inspiration in his original form as mentioned in Surah al-Najm (53).

Direct Speech:
Allaah directly spoke with the Prophet ﷺ as happened on the Night of Israa, and also with Moosaa عليه السلام.]

Chapter 23: The instructions to the Prophet ﷺ to listen to the Qur'aan when it is being revealed without making haste to recite it

Allaah تعالى said:

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ * ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

{Move not your tongue concerning (the Qur'aan, O Muḥammad) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad) the ability to recite it (the Qur'aan), And when We have recited it to you (O Muḥammad through Jibreel), then follow you its (the Qur'aan's) recital; then it is for Us (Allaah) to make it clear to you.} [Surah al-Qiyaamah (75): 16-19]

And Allaah تعالى also said:

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۖ وَقُل رَّبِّ زِدْنِي عِلْمًا﴾

{And be not in haste (O Muḥammad) with the Qur'aan before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."} [Surah TaHa (20): 114]

This happened in the very beginning when the Revelation first began. Due to his eagerness to receive the Revelation which the Angel brought to him from Allaah عز وجل, he used to join the Angel in its recitation (meaning that whenever Jibreel would say an Aayah, the Prophet ﷺ would say it with him due to his eagerness to memorize it). So Allaah تعالى ordered him to silently listen on till the Revelation was completed. Allaah تعالى assured him that He would collect it in his chest, and He تعالى would make it easy for him to recite and propagate it (in the same way that it was revealed to him). And Allaah تعالى also said that He would clarify and explain it, and enable him to understand it (the way He تعالى intended). This is why He تعالى said:

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۖ وَقُل رَّبِّ زِدْنِي عِلْمًا﴾

{And be not in haste (O Muḥammad) with the Qur'aan before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."} [Surah TaHa (20): 114]

And the saying of Allaah تعالى: **{Move not your tongue concerning (the Qur'aan, O Muḥammad) to make haste therewith. It is for Us to collect it}**, meaning: in your chest.

{and to give you the ability to recite it}, meaning: to recite it (as it was revealed to you).

{And when We have recited it to you}, meaning: when our Angel has recited it to you.

{then follow you its (the Qur'aan's) recital}, meaning: listen to it and contemplate.[165]

{then it is for Us (Allaah) to make it clear to you.}, this is similar to Allaah's saying: **{and say: "My Lord! Increase me in knowledge."}**.[166]

Narrated Sa`eed Ibn Jubair: Ibn `Abbaas رضي الله عنهما in the explanation of the statement of Allaah تعالى: **{Move not your tongue concerning (the Qur'aan) to make haste therewith.}**, said: *"Allaah's Messenger ﷺ used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration."* Ibn `Abbaas moved his lips saying: *"I am moving my lips in front of you as Allaah's Messenger ﷺ used to move his."* Ibn `Abbaas added: *"So Allaah revealed:* **{Move not your tongue concerning (the Qur'aan) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad) the ability to recite it}**, *which means that Allaah will make him (the Prophet) remember the portion of the Qur'aan which was revealed at that time by heart and recite it. The statement of Allaah:* **{And when we have recited it to you (O Muḥammad through Jibreel) then you follow its (Qur'aan's) recital}**, means *"listen to it and be silent."* **{Then it is for Us (Allaah) to make it clear to you}**, *means: "Then it is (for Allaah) to make you recite it (and its meaning will be clear by itself through your tongue)." Afterwards, Allaah's Messenger ﷺ used to listen to Jibreel whenever he came and after his departure, he used to recite it as Jibreel had recited it."*[167]

---

[165] **[TN:** In his Tafseer, Ibn Katheer said: "listen to it then recite it as he taught you to recite it."**]**

[166] **[TN:** And In his Tafseer, Ibn Katheer said: "after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated."**]**

[167] Ṣaḥeeḥ al-Bukhaaree (5, 4927, 4928, 4929, 5044, 7524) and Ṣaḥeeḥ Muslim (448-147, 448-148)

Chapter 24: Khadeejah رضي الله عنها the first to embrace Islaam

Ibn Is-ḥaaq said: Thereafter, the Revelation came frequently to the Messenger of Allaah ﷺ. And he ﷺ fully believed in what he was receiving from His Lord. He accepted it willingly and because of it bore the burden of people's pleasure and displeasure. The Prophethood brings with it burdens and tasks that can only be borne by Messengers who are – through Allaah's support and help – strong and determined. Their burdens arise from the reactions that they face from the people, and their rejection of the Message which they bring from Allaah عز وجل.

The Prophet ﷺ continued to carry out all that Allaah تعالى had ordered him to do, despite the opposition and harm he received from his people.

And Ibn Is-ḥaaq also said: Khadeejah Bint Khuwailid believed in him, and testified to the Truth which he ﷺ had brought from Allaah, and supported him in his affairs. She was the first one to believe in Allaah and His Messenger, and to testify to the Truth which he ﷺ had brought.

Allaah تعالى eased the burden of His Messenger through her. Whenever he ﷺ suffered some unpleasant reaction or painful rejection, Allaah تعالى would comfort him through her. Whenever he ﷺ would return to her, she would give him strength and alleviate his pain. She would express her belief in him and make light of the opposition he would receive from the people. رضي الله عنها وأرضاها.

Narrated Abu Hurairah رضي الله عنه: Jibreel عليه السلام came to the Prophet ﷺ and said: ❝ **O Messenger of Allaah! Here is Khadeejah coming to you with a dish having meat soup. When she reaches you, greet her on behalf of her Lord (Allaah) and on my behalf, and give her the glad tidings that she will have a palace in Paradise built of Qasab (hollowed-out pearls) wherein there will be neither any noise nor any fatigue (trouble).** ❞ [168]

[168] Ṣaḥeeḥ al-Bukhaaree (1792, 3817, 3819, 3820, 5229, 6004, 7484, 7497) and Ṣaḥeeḥ Muslim (2432-71, 2433-72, 2434-73, 2435-74). The narrations of giving glad tidings to Khadeejah has been reported from Abu Hurairah, `Aaishah, and `Abdullaah Ibn Ja`far, `Abdullaah Ibn Abee Aufa رضي الله عنهم. See al-Ṣaḥeeḥah (1554).

Chapter 25: The mentioning of those who were the foremost in accepting Islaam

Ibn Is-ḥaaq reported on the authority of Iyyaas Ibn `Afeef, from his father (`Afeef), and `Afeef was the half-brother of al-Ash`ath, from the same mother. `Afeef said: "I used to be a trader and came to Mina during the Ḥajj season. Al-`Abbaas Ibn `Abdul-Muṭṭalib was also a trader, so I came to him for trading purposes." `Afeef further said: "While we were together, a man came out of the tent and began offering the Salaah (prayer) while facing in the direction of the Ka`bah; then a woman came out and began to pray (with him), then a young boy emerged and began to pray with him." I said: *"O al-`Abbaas! What is this religion? I don't know what religion this is!"* He (al-`Abbaas رضي الله عنه) said: *"This is Muḥammad Ibn `Abdullaah (ﷺ), he claims that Allaah has sent him (as a Messenger) and that the treasures of Kisraa (Persia) and Caesar will be conquered by him, and this woman is his wife, Khadeejah Bint Khuwailid, who believed in him, and this young boy is his cousin, `Alee Ibn Abu Ṭaalib, who also believed in him."* `Afeef said: *"Oh, I much I wish I had accepted Islaam on that day, for I would have been the fourth."*[169]

In another narration, `Afeef said: *"A man came out of a nearby tent and looked at the sun. When he saw that the sun had declined, he began offering the Salaah."*…then he mentioned how Khadeejah stood there behind him (praying).

Ibn Jareer reported from his chain, on the authority of Yahya Ibn `Afeef, that `Afeef said: "During the Jaahiliyyah (pre-Islaamic days of ignorance) I came to Makkah and visited al-`Abbaas Ibn `Abdul-Muṭṭalib. When the sun rose and hung high in the sky – and I was looking at the Ka`bah at that time – a young man approached (the Ka`bah) and glanced at the sky, then he faced the Ka`bah and stood facing in that direction.

---

[169] (Shaikh al-Albaanee said): This narration is not in the book: "Seerah al-Nabawiyyah" of Ibn Hishaam. Rather, this is from his (Ibn Hishaam's) narration on the authority of Ziyaad Ibn `Abdullaah al-Bakkaa'ee, from Ibn Is-ḥaaq which was mentioned in his introduction. As for this narration, then it is from the narrations of Yunus Ibn Bukair, from Ibn Is-ḥaaq, as Ibn Katheer had mentioned in his original book. And from this route, Ibn Jareer had reported it in his "Taareekh" (2/311), but this Chain is "Ḍha`eef" (Weak). Iyyaas Ibn `Afeef is "Majhool" (unknown). Al-Dhahabee pointed this out when he said: "No one reported from him except for his son, Ismaa`eel." And this Ismaa`eel is (like his father, i.e. "Majhool"). But even after this, Ibn Ḥibbaan mentioned both of them (as reliable narrators) in his book "al-Thiqaat" (as Ibn Ḥibbaan was well known for his leniency). Anyhow, this narration has a follow-up (i.e. there is another narration to support its meaning) which has also been reported by Ibn Jareer. See the next narration.

[TN: This was also reported in Musnad Aḥmad (1787)**]**

Very soon a young boy arrived and stood to his right, and shortly thereafter a woman came and stood behind them. When the young man when into Rukoo` (bowed down), so did the boy and the woman. When the young man rose from Rukoo` (and stood up straight), the boy and woman also did the same. When the young man went into Sujood (prostration), they both also did the same with him." I said: *"O al-`Abbaas! This is a great (and strange) event!"* He (al-`Abbaas) replied: *"Indeed it is a great event! Do you know who he is?"* I said: *"No."* He said: *"He is Muḥammad Ibn `Abdullaah (ﷺ) Ibn `Abdul-Muṭṭalib, my nephew. Do you know who that young boy is?"* I said: *"No."* He said: *"He is `Alee Ibn Abee Ṭaalib Ibn `Abdul-Muṭṭalib, my nephew. Do you know who that woman behind them is?"* I said: *"No."* He said: *"She is Khadeejah Bint Khuwailid, the wife of my nephew. And he (my nephew, Muḥammad) informed me that your Lord, the Lord of the heavens and the earth, has Commanded him with what you see them performing. By Allaah! I do not know anyone on the surface of the earth who is upon this religion except for these three."*[170]

---

[170] I (al-Albaanee) say: This was reported by Ibn Jareer in his "al-Taareekh" (2/311), from the route of Asad Ibn `Abdah al-Bajalee, from Yahya Ibn `Afeef, from `Afeef.

This chain is "Ḍha`eef" (Weak) like the previous one because of the unknown narrators. No one considered Yahya Ibn `Afeef to be reliable except for Ibn Ḥibbaan. Al-Ḥaafiẓh Ibn Ḥajar said: "He is acceptable" (i.e. when there is another supporting chain to back it up.)

As for Asad ibn `Abdah, and this is how he is mentioned here, is, in fact, Ibn `Abdullaah, as has been mentioned in "al-Meezaan" and "al-Tahdheeb". It is mentioned that a group (of scholars) reported from him and that he was appointed as Ameer of Khuraasaan, and was generous, and was praised. (Imaam) al-Bukhaaree said: "There is no one to follow-up on his narrations" (i.e. he is alone in narrating it). Ibn Ḥibbaan mentioned him also amongst the reliable narrators in "al-Thiqaat", and he (Ibn Ḥibbaan) said in "al-Taqreeb": "In his Ḥadeeth, there is some weakness."

I (al-Albaanee) say: This chain is acceptable due to supporting chains and follow-up narrations. As if this is why al-Ḥaakim relied on it, and he pointed towards it after narrating this Ḥadeeth, he said: "This chain of this Ḥadeeth is "Ṣaḥeeḥ", and it has a reliable supporting chain from the children of `Afeef." And al-Dhahabee agreed with him. [See "al-Mustadrak" (4842)]

Ibn `Abdul-Barr also reported it in his book "al-Istee`aab" from two routes and said: "This Ḥadeeth is "Ḥasan Jiddan"".

Al-Ḥaafiẓh (Ibn Ḥajar) concurred to that in "al-Isaabah" and he attributed it to Al-Baghawee and Abu Ya`laa.

It was also reported by al-Nasaa'ee in "al-Khasaais". But there it is mentioned as Asad Ibn Waddaa`ah (instead of Asad Ibn `Abdah) and this is a mistake in printing (or copying).

(al-Haithamee said) in "al-Majma`" (9/103/14605): "It was reported by Aḥmad, Abu Ya`laa, al-Ṭabaraanee from (different) chains; and the narrators of Aḥmad are reliable." I (al-Haithamee) say: "A similar Ḥadeeth of Ibn Mas`ood will be mentioned in the chapter regarding the virtues of Khadeejah." So this narration (of Ibn Mas`ood) is another supporting chain, from the narrations of al-Ṭabaraanee. [See "al-Majma`" (9/222/15267)]

Ibn Jareer also reported from Ibn `Abbaas رضي الله عنهما that he said: *"The first one to perform the Salaah (with the Prophet ﷺ) was `Alee."*[171]

Jaabir رضي الله عنه said: *"The Prophet ﷺ was commissioned with Prophethood on Monday, and `Alee performed the Salaah (with him) on Tuesday."*[172]

Zaid Ibn al-Arqam said: *"The first to accept Islaam with the Messenger of Allaah ﷺ was `Alee Ibn Abu Ṭaalib."* `Amr Ibn Murrah said: "I mentioned that to Ibraaheem al-Nakha`ee, so he rejected that and said: *"The first to accept Islaam was Abu Bakr al-Siddeeq."*[173]

---

[171] (Shaikh al-Albaanee said): Reported by Ibn Jareer in "al-Taareekh" (2/310), and its chain is "Ḍha`eef" (Weak), but it has a supporting chain from the narrations of `Alee himself: *"I am the first one to pray with the Messenger of Allaah ﷺ."* Reported by Imaam Aḥmad (1191, 1192) with a "Ḥasan" chain. Al-Haithamee said ("al-Majma`" 9/103): "Its narrators are of the level of "al-Ṣaḥeeḥ" except for Habbatul-`Uraniyy; some have considered him as reliable."

And from the narration of Zaid Ibn Arqam who said: *"The first one to pray with the Messenger of Allaah ﷺ was `Alee رضي الله عنه."* `Amr Ibn Murrah said: I mentioned that to Ibraaheem, but he rejected it, saying: *"Abu Bakr رضي الله عنه (was the first one to pray with the Prophet ﷺ)."* This was reported by Ibn Jareer, Aḥmad (19284, 19303), and its chain is "Ṣaḥeeḥ". Ibn Jareer also reported the same and which will be mentioned next.

[TN: It is also reported from a different chain from Ibn `Abbaas رضي الله عنهما: *"The first one to perform the Salaah (with the Prophet ﷺ) was `Alee."* [Sunan al-Tirmidhee (3734) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee]

Imaam al-Tirmidhee said after the Ḥadeeth: *"Some of the people of knowledge said that the first to accept Islaam among men was Abu Bakr al-Siddeeq, and that `Alee accepted Islaam while he was a boy of eight years, and the first to accept Islaam among women was Khadeejah."***]**

[172] (Shaikh al-Albaanee said): This was also reported by Ibn Jareer but with a "Ḍha`eef" chain. But this is strengthened due to supporting chain, from the narration of Buraidah رضي الله عنه. Al-Ḥaakim reported it in his "al-Mustadrak" (4586) and said: "Its chain is "Ṣaḥeeḥ" and al-Dhahabee agreed with him. Then he (al-Ḥaakim) reported a supporting chain, from the narration of Muslim al-Mulaa'ee from Anas, similar to it. See "al-Mustadrak (4587). Muslim al-Mulaa'ee, and he is Ibn Kaisaan, is "Ḍha`eef". And from this route, Abu Ya`laa reported it, but he narrated it from `Alee رضي الله عنه, as has been mentioned in "Majma` al-Zawaaid" (9/102/14602).

[173] I (al-Albaanee) say: Ibn Jareer reported that it in his "al-Taareekh" (2/310), and al-Tirmidhee in his Sunan (3735) and he graded it as "Ṣaḥeeḥ", and Aḥmad in his "Musnad" (19281, 19306), and Ibn Sa`d in "al-Ṭabaqaat al-Kubraa", al-Ṭabaraanee in "al-Awaa'il" (55), and its chain is "Ṣaḥeeḥ". It is reported with a different wording which will be mentioned shortly. It is also supported by the narration of Ibn `Abbaas رضي الله عنهما, who said: *"The first one to accept Islaam is `Alee رضي الله عنه."* Al-Ṭabaraanee reported it in "al-Awaa'il" (52). **[TN:** Al-Ṭabaraanee also reported in "al-Kabeer" (12151)**]** and in this chain is `Uthmaan al-Jazaree. Al-Haithamee said in "al-Majma`" (9/102): "This was reported by al-Ṭabaraanee, and in its chain is `Uthmaan al-Jazaree, and I do not know about him."

Others have said: The first one to accept Islaam from this Ummah was Abu Bakr al-Siddeeq.

The collective meaning of all these statements is: Khadeejah was the first woman to accept Islaam – and this is what is apparent from the context of all these narrations – that she accepted Islaam even before any man.

The first freed slave to accept Islaam was Zaid Ibn Ḥaarithah.

The first boy to accept Islaam is `Alee Ibn Abu Ṭaalib. What is well-known is that he was little (and as al-Tirmidhee mentioned: around eight years of age) and had not reached puberty. These were the people from the Prophet's household.

I (al-Albaanee) say: Ibn Abee Ḥaatim has mentioned about him in "al-Jarḥ wal-Ta`deel" (6/176), saying: It is reported from Imaam Aḥmad that he said: "he (`Uthmaan) reported "Munkar" narrations, and it is claimed that he had lost his book."

I (al-Albaanee) think that he is `Uthmaan al-Ṭaweel, for he is from that era, and he is Jazaree. It is mentioned in "al-Lisaan": "`Uthmaan al-Ṭaweel, from the people of al-Jazeerah, he is counted among the people of al-Buṣrah. He narrated from Anas Ibn Maalik رضي الله عنه, and perhaps he may have made mistakes. Shu`bah and Zuhair have narrated from him (i.e. they were his students). This is what Ibn Ḥibbaan had mentioned in his book "al-Thiqaat"." It has another route from the narration of Ibn `Abbaas with the addition: *"after Khadeejah."* This was reported by Ibn Sa`d in "al-Ṭabaqaat al-Kubraa" (3/21), and its chain is "Ḥasan" **[TN:** It was also reported by Imaam Aḥmad in his "Musnad" (3061, 3542) and al-Ḥaakim in "al-Mustadrak" (4652)**]**. Al-Tirmidhee in his Sunan (3734) and Ibn Jareer (2/310) reported the shorter narration.

Al-Ṭabaraanee also reported in "al-Awaa'il" (53), from `Ulaim* al-Kindee, from Salmaan al-Faarisee رضي الله عنه, that he said: *"The first person from this Ummah to reach the Prophet (ﷺ) (on the Day of Judgment) will be the first one who had accept Islaam, i.e. `Alee Ibn Abee Ṭaalib."* Al-Haithamee said: "It was reported by al-Ṭabaraanee and its narrators are reliable."

I (al-Albaanee) say: This `Ulaim* is `Ulaim Ibn Is-ḥaaq. Ibn Abee Ḥaatim (3/200) mentioned about him but did not praise him nor disparage him. So what is apparent is that Ibn Ḥibbaan mentioned him among the reliable narrators in his book "al-Thiqaat".

Al-Ḥaakim in "al-Mustadrak" (4662) also reported from a different route from Salaam al-Faarisee and he attributed it to the Prophet ﷺ, with the wording: **❝The first one to reach the Hauḍh (Tank) (on the Day of Judgment) will be the one who was the first to accept Islaam: `Alee Ibn Abee Ṭaalib❞**, but in its chain is Saif Ibn Muḥammad who was accused (by Ibn Ḥajar, al-Dhahabee, and others) of lying. [Shaikh al-Albaanee graded it as "Baatil" (Baseless) in al-Ḍha`eefah (6336)]

[*TN: Originally, the name mentioned was Hakeem al-Kindee instead of `Ulaim al-Kindee, and some have mentioned it as `Aleem al-Kindee. The correction is from "al-Kubraa" and "al-Awaa'il" of al-Ṭabaraanee, "al-Jarḥ wal-Ta`deel" of Ibn Abee Ḥaatim, as well as from "al-Thiqaat" of Ibn Ḥibbaan. Shaikh al-Albaanee himself mentioned this name in al-Ḍha`eefah (13/750). This must have happened due to printing error, and Allaah knows best.**]**

The first one to accept Islaam from the (matured) free men was Abu Bakr al-Siddeeq. His conversion was more beneficial than that of all those who were mentioned earlier, because he was one of the honored leaders and respected chiefs of Quraish and had quite some wealth. He was an active caller to Islaam, and was beloved, and used to spend his wealth in the cause of Allaah, and out of obedience to Allaah and His Messenger.

And it is reported in Ṣaḥeeḥ al-Bukhaaree[174], from the Ḥadeeth of Abee al-Dardaa', regarding the quarrel that took place between Abu Bakr and `Umar رضي الله عنهما. In this narration, the Prophet ﷺ said: **❝Allaah sent me (as a Prophet) to you (people) but you said (to me): "You are telling a lie", while Abu Bakr (believed in me and) said (to the people): "He has said the truth", and consoled me with himself and his money.❞** He ﷺ then said twice: **❝Won't you then give up harming my companion?❞** After that nobody harmed Abu Bakr.[175]

This is a direct text confirming that Abu Bakr رضي الله عنه was the first to accept Islaam.

Narrated Abu Sa`eed Al-Khudree رضي الله عنه that Abu Bakr رضي الله عنه said: *"Am I not the most deserving of it among the people, am I not the first to become Muslim, am I not the person of such and such, am I not the person of such and such (i.e. Is that not my distinction)."*[176]

We have already mentioned the narration reported by Ibn Jareer from Zaid Ibn al-Arqam: *"The first to accept Islaam (with the Messenger of Allaah ﷺ) was `Alee Ibn Abu Ṭaalib."* `Amr Ibn Murrah said: "I mentioned that to Ibraaheem al-Nakha`ee, so he rejected that and said: *"The first to accept Islaam was Abu Bakr al-Siddeeq رضي الله عنه."*

---

[174] Ṣaḥeeḥ al-Bukhaaree (3661, 4640)

[175] (Shaikh al-Albaanee said): Meaning: after the Prophet ﷺ had informed them about Abu Bakr's greatness.

Al-Ḥaafiẓh Ibn Ḥajar said in "al-Fatḥ" (7/26): "I do not find this addition: 'After that nobody harmed Abu Bakr', except from the narration of Hishaam Ibn `Ammaar."

With this Ibn Ḥajar is pointing out that this addition is "Shaadh" (irregular: where a reliable narrator opposes the one who is more trustworthy than him), especially when Hishaam has been spoken about in regards to his memory. Imaam al-Bukhaaree also repeated this Ḥadeeth from another chain, from other than Hishaam – the reference already mentioned above – but without this addition.

[176] Sunan al-Tirmidhee (3667) and graded "Ṣaḥeeḥ" by Shaikh al-Albaanee.

This is what is generally accepted among the majority of Ahl al-Sunnah.

In Ṣaḥeeḥ al-Bukhaaree[177] it is reported that `Ammaar رضي الله عنه said: *"I saw Allaah's Messenger ﷺ and there was none with him but five slaves,[178] two women and Abu Bakr (i.e. those were the only converts to Islaam then)."*

It was narrated that `Abdullaah Ibn Mas`ood رضي الله عنه said: *"The first people to declare their Islaam publicly were seven: The Messenger of Allaah, Abu Bakr, `Ammaar and his mother Sumayyah, Suhaib, Bilaal and Miqdaad. With regard to the Messenger of Allaah, Allaah protected him through his paternal uncle Abu Ṭaalib. With regard to Abu Bakr, Allaah protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them except he (under coercion) did what they wanted them to do, except for Bilaal. He did not care what happened to him for the sake of Allaah, and his people did not care what happened to him. Then they gave him to the children who took him around in the streets of Makkah while he was saying: 'Aḥad, Aḥad (One, One).'"*[179]

And it is reported in Ṣaḥeeḥ Muslim,[180] from the Ḥadeeth of Abee Umaamah al-Baahilee رضي الله عنه that `Amr Ibn `Abasah رضي الله عنه said: "I came to the Messenger of

---

[177] Ṣaḥeeḥ al-Bukhaaree (3660, 3857)

[178] I (al-Albaanee) say: One the slave was Bilaal رضي الله عنه, as will be mentioned in the next Ḥadeeth.

Al-Ḥaafiẓh (Ibn Ḥajar) said: "In this Ḥadeeth, it is: Abu Bakr was the first one from the freemen to accept Islaam without a doubt. But what `Ammaar here meant was those people who publicly declared their Islaam, otherwise, there was already a group who had accepted Islaam, but they hid their Islaam from their relatives. For Sa`d (Ibn Abee Waqqaaṣ) رضي الله عنه had said: *"No doubt, (for some time) I stood for one-third of the Muslims."* [Ṣaḥeeḥ al-Bukhaaree (3726)] He (Sa`d) said this because - from the people who had already accepted Islaam - this is what was known to him at that time."

I (al-Albaanee) say: There were others like Abu Dharr and `Amr Ibn `Absah who said that they were one-fourth of Islaam, which the author (Ibn Katheer) mentioned next.

[179] Musnad Aḥmad (3832) and Sunan Ibn Maajah (150) and graded as "Ḥasan" by Shaikh al-Albaanee. Al-Ḥaakim also reported it in "al-Mustadrak" (5238) and said it is "Ṣaḥeeḥ", and al-Dhahabee agreed with him, but Shaikh al-Albaanee said: It only reaches to the level of "Ḥasan" because of `Aaṣim Ibn Abee al-Nujood, as they differed about him.

[180] (Shaikh al-Albaanee said): Imaam Muslim reported in his Ṣaḥeeḥ (832-294) in the Chapter: The prayer of the travelers, but with different wording, and that narration is longer than this. The narration with this wording was

Allaah ﷺ in Makkah when he was first commissioned with Prophethood. The Messenger of Allaah ﷺ was at that time hiding (as his people had made life difficult for him).” I said: “Who are you?” He ﷺ said: **❝I am a Prophet.❞** I again said: “And what is a Prophet?” He ﷺ said: **❝(I am a Prophet in the sense that I have been sent by Allaah) as His Messenger.❞** I said: “Did Allaah sent you?” He ﷺ said: **❝Yes!❞** I again asked: “What is that which you have been sent with?” He ﷺ said: **❝That Allaah be worshiped alone, without associating any partners with him in worship, and to break the idols, and to join ties of relationship (with kindness and affection).❞** I said: “What a pleasant thing you have been sent with. Who follows you in this (belief and practice)?” He said: **❝A free man and a slave.❞** He (the narrator) added: Abu Bakr and Bilaal were there with him among those who had embraced Islaam by that time. And `Amr used to say: “I used to consider myself as one of the four persons who were Muslims (i.e. one-fourth of Islaam).” `Amr then said: I embraced Islaam and said: “Shall I (openly) follow you?” He said: **❝No! You should return to your people, and when you are informed that I have emerged then you should come to me.❞**

(Ibn Katheer said): It is said that the meaning of the Prophet’s ﷺ statement: **❝A free man and a slave.❞**, means the categories (of people who had embraced Islaam). The explanation that it was only referring to Abu Bakr and Bilaal needs to be reanalyzed because there was a group of people who had already embraced Islaam before `Amr Ibn `Abasah, and also Zaid Ibn Ḥaarithah embraced Islaam before Bilaal. Perhaps `Amr’s statement that he was one-fourth of Islaam was due to whatever information he had. The Believers at that time used to hide their Islaam and many did not inform about it even to their families, leave alone the strangers, and leave alone the Bedouins of the desert (and other towns) from the Arabs. And Allaah knows best.

And in Ṣaḥeeḥ al-Bukhaaree,[181] it is reported that Sa`d (Ibn Abee Waqqaaṣ) رضي الله عنه said: *“None embraced Islaam before the day on which I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islaam).”*

---

reported by al-Ḥaakim in his “al-Mustadrak” (6584) and said: The chain of this narration is “Ṣaḥeeḥ”, and al-Dhahabee agreed with him.

Ibn `Abdul-Barr mentioned it in “al-Istee`aab”: It has been reported from Abee Umaamah from different routes.

This is also reported in Musnad Aḥmad (17018, 17019), and Ibn Jareer (2/315), from different routes from Abu Umaamah, both the shorter and the longer narrations.

[181] [Ṣaḥeeḥ al-Bukhaaree (3726, 3727, 3858)]

(Ibn Katheer said): If he (Sa`d) means that no one embraced Islaam on the same day as he did, then this is easy to understand, but if he means that no one preceded him in embracing Islaam, then this is problematic, as we know that Abu Bakr al-Siddeeq, `Alee, Khadeejah, and Zaid Ibn Ḥaarithah embraced Islaam before him; Ibn al-Atheer and others have mentioned Ijmaa` (consensus) that these (four) were the foremost in embracing Islaam.

As for his statement: *"And for seven days I was one of the three persons who were Muslims (one-third of Islaam)"*, then this is problematic and difficult to explain. I (Ibn Katheer) do not know on what basis he had said that, except that he might have spoken based on the information that he had.[182] And Allaah knows best.

Ibn Mas`ood narrated that: "I used to be a shepherd, looking after the sheep of `Uqbah Ibn Abee Mua`it. One day the Prophet ﷺ and Abu Bakr passed by me - they were fleeing from the persecution of the Quraish in Makkah - and said: **❝O boy! Do you have any milk (you could give us to drink)?❞** I said: 'Yes, but I am only a custodian (and as such cannot give you any of it).' He ﷺ said: **❝Does the herd have any young sheep which does not yield milk?❞** So I brought them one such sheep, and he ﷺ passed his hand over its udder and it became full with milk and Abu Bakr milked it in a container. He ﷺ drank from it, and then Abu Bakr. He ﷺ then said to the udder: **❝reduce❞** and it reduced back to the way it was. (Later on) I approached him and said: 'Teach me from these words (i.e. the Qur'aan).' So he wiped his hand over my head and said: **❝Allaah have mercy on you, you are a little boy and you will learn (later).❞** So, (over the time) I learned from him seventy Surahs directly from his lips, and no one else was with me when I learned them."[183]

[182] I (al-Albaanee) say: This is what al-Ḥaafiẓh Ibn Ḥajar concurred. He said the same in the explanation of the Ḥadeeth of `Ammaar: *"…there was none with him but five slaves…"*

[183] Musnad of Imaam Aḥmad (3598, 3599, 4330, 4412) and the chain of this narration is "Ḥasan".

[TN: Shaikh al-Albaanee in Ṣaḥeeḥ al-Mawaarid (1804) also graded it as "Ḥasan". Shaikh Muqbil also graded it as "Ḥasan" in his checking of Ṣaḥeeḥ Dalaa'il al-Nubuwwah (130)**]**

Chapter 26: Mentioning of Hamza's conversion to Islaam

[TN: Nothing authentic is mentioned regarding this.**]** [184]

[184] **[TN:** Due to the weakness of the narration, Shaikh al-Albaanee had omitted this chapter in his "Ṣaḥeeḥ al-Seerah". Since, the narration is famous and widespread, it was mentioned here to highlight the reason for its weakness.

Ibn Katheer mentioned in "al-Seerah": Yunus Ibn Bukair reported from Muḥammad Ibn Is-ḥaaq that a man from the tribe of Aslam – a man with fine memory - informed him that Abu Jahl blocked the path of the Messenger of Allaah at al-Ṣafaa and, and reviled and cursed him, inflicting insults on his religion. Hamzah Ibn `Abdul Muṭṭalib رضي الله عنه was informed about this, who then went up to Abu Jahl and, standing right there over him, gave him a terrible beating with his bow on the head that fractured his skull. Some men from Quraish, from the tribe of Banee Makhzoom approached Hamzah to help Abu Jahl against him. They said to Hamzah: 'So, we see that you are abandoning (the religion of your father) then!' Hamzah replied: 'And who is going to stop me? When I now see clearly and can testify that he is the Messenger of Allaah ﷺ, and that what he says is the truth. I will not retract, so you just go on and stand in my way, if you are serious!' Abu Jahl then said: 'Leave Abu `Umaarah alone. By Allaah, I did really badly insult his nephew.' When Hamzah accepted Islaam, Quraish knew that the Messenger of Allaah ﷺ had gained strength and was protected, and so they refrained from doing what they used to do to him previously. Then Hamzah recited some lines of poetry.

Ibn Is-ḥaaq added: Then Hamzah went home where Shaiṭaan came to him and said: 'You are one of the chiefs of Quraish, and you have followed this apostate and have abandoned the religion of your forefathers! Death is better for you than what you have done!' Hamzah then addressed his inner self, saying: 'O Allaah! If what I have done was right, then make me believe it in my own heart! Or else, find me some way out of my predicament!' He then spent a night worse than he ever had before due to the whisperings of the Shaiṭaan. Next morning he went to the Messenger of Allaah ﷺ and said to him: 'O nephew! I have fallen into a trap from which I don't know how to escape. I don't know whether continuing as I am is wiser for me, or whether it is a terrible mistake. Please talk to me. O nephew, I really need you to talk to me.' So the Messenger of Allaah ﷺ went over to him and talked and preached to him, telling him both what frightened and cheered him. Allaah placed Imaan in his heart because of what he was told by the Messenger of Allaah ﷺ. Hamzah therefore said: 'I do truly testify that you are telling the truth. O nephew! Make your faith public, I would not like to own what is under the sky while keeping to my former religion.' So Hamzah was one of those through whom Allaah fortified this religion. – end of quote from "al-Seerah"

This was also reported by al-Ḥaakim (4878) from the route of Yunus Ibn Bukair, from Ibn Is-ḥaaq, from a man from the tribe of Aslam – a man with fine memory - informed him; and from the route of al-Ḥaakim, al-Baihaqee reported it in "al-Dalaa'il". The chain of this narration is "Mu`ḍhal Ḍha`eef" (weak because of omission of two or more consecutive narrators from the chain of narration) as it is apparent. Al-Ṭabaraanee also reported a similar narration in "al-Kabeer" (2926), from the route of Ibn Is-ḥaaq, from Ya`qoob Ibn `Utbah Ibn al-Mugheerah Ibn al-Akhnas, the ally of Banee Zahrah, except that the narration by al-Ḥaakim is more complete. Al-Haithamee said in "al-Majma`" (9/267): "This was reported by al-Ṭabaraanee in a "Mursal" form, and its narrators are reliable."

The unknown man from the chain of al-Ḥaakim is not Ya`qoob Ibn `Utbah that is named in the chain of al-Ṭabaraanee because, Ya`qoob is from Banee Zahrah (tribe) while the unknown man is from the tribe of Aslam. Moreover, this Ya`qoob is from Atbaa` al-Taabi`een (followers of the students of the Companions). So, even though Ya`qoob is reliable, this narration is "Mu`ḍhal" (as at least two consecutive narrators are missing).**]**

Chapter 27: Mentioning of Abu Dharr's conversion to Islaam

Al-Baihaqee reported from the route of al-Ḥaakim,[185] from his chain that Abu Dharr رضي الله عنه said: *"I was one-fourth of Islaam. (Only) three people accepted Islaam before me, and I was the fourth. I came to the Messenger of Allaah ﷺ and said: 'Assalaamu `alaika, O Messenger of Allaah! I bear witness that none has the right to be worshiped except Allaah, and that Muḥammad is the Messenger of Allaah.' I saw the signs of joy on the face of the Messenger of Allaah ﷺ."*

This is how it was reported in a shorter form.

Imaam al-Bukhaaree reported that Ibn `Abbaas رضي الله عنهما said: "When Abu Dhar رضي الله عنه received the news of the advent of the Prophet ﷺ he said to his brother: *'Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a prophet and that there comes to him information from the Heavens. Listen to what he says and come back to me.'* So his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abu Dhar and said to him: *'I have seen him exhorting (people) to develop good morals and his expressions can in no way be termed as poetry.'* Abu Dhar said: *'You have not satisfied me as to what I wanted.'* He then took his provision for the journey and carried a water-skin of his, containing some water till be reached Makkah. He went to the Masjid (Ka`bah) and searched for the Prophet ﷺ and though he did not know him, he hated to ask anybody about him until it was night.[186] `Alee saw him and knew that he was a stranger. So when Abu Dhar saw `Alee, he followed him, and none of them asked the other about anything, and when it was dawn, Abu Dhar took his provision and his water-skin to the Masjid and stayed there the whole day but he did not see the Prophet ﷺ, and when it was evening, he came back to his retiring place. `Alee passed by him and said: *'Has this man not been able to find his destination until now?'* So `Alee awakened him and took him with him and none of them spoke to the other about anything. When it was the third day, `Alee did the same and Abu Dhar stayed with him. Then `Alee said: *'Will you tell*

[185] I (al-Albaanee) say: al-Ḥaakim reported it in his "al-Mustadrak" (5459). Had he (Ibn Katheer) reported from him directly would have been better (because of the smaller chain of narration), and he (Ibn Katheer) a lot of times used the longer chains. Al-Ḥaakim said: "The chain of this narration is "Ṣaḥeeḥ" as per the condition of Muslim", and al-Dhahabee agreed with him.

[186] In Ṣaḥeeḥ Muslim, it is: "and then he slept".

me what has brought you here?' Abu Dhar said: *'If you give me a solemn promise that you will guide me, then I will tell you.'* `Alee promised him, and he informed `Alee about the matter. `Alee said: *'It is true, and he is the Messenger of Allaah, when it is morning, follow me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter.'* Abu Dhar did so, and followed `Alee till he entered the place of the Prophet ﷺ, and Abu Dhar went in with him, Abu Dhar listened to some of the Prophet's talks and embraced Islaam on the spot. The Prophet ﷺ said to him: **"Go back to your people and inform them (about it) (and stay there) till you receive my command."** Abu Dhar said: *'By Him in Whose Hand is my life, I will proclaim my conversion loudly amongst them (i.e. the pagans).'* So he went out, and when he reached the Masjid, he said as loudly as possible: *'I bear witness that none has the right to be worshiped except Allaah, and Muḥammad is the Messenger of Allaah.'* The People got up and beat him badly. Then al-`Abbaas came and knelt over him (to protect him) and said (to the people): *'Woe to you! Don't you know that this man belongs to the tribe of Ghifaar and your trade to Shaam is through their way?'* So he rescued him from them. Abu Dhar again did the same the next day. They beat him and took vengeance on him and again al-Abbas knelt over him (and rescued him)."[187]

This is the wording of al-Bukhaaree.

In Ṣaḥeeḥ Muslim and Musnad Aḥmad, there is a more detailed narration of his conversion to Islaam.

`Abdullaah Ibn al-Ṣaamit reported that Abu Dharr رضي الله عنه said: "We set out from our tribe Ghifaar, who used to regard the sacred months as permissible (for fighting). I set out with my brother Unais and our mother, and we stayed with a maternal uncle of ours. Our uncle honored us and treated us kindly, but his people felt jealous of us, and they said: *'When you are away from your wife, Unais comes into your house (i.e., an accusation of adultery).'* Our uncle came and told us of what had been said to him. I said: *'As for your past kindness, you have undone it, and we cannot stay with you after this.'* We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out and halted at Makkah. Unais made a wager that our herd of camels was better than another similar herd, and they went to a soothsayer and he made Unais win and Unais came with our camels and an equal number along with them."

[187] Ṣaḥeeḥ al-Bukhaaree (3522, 3861) and Ṣaḥeeḥ Muslim (2474-133), Al-Ḥaakim also reported it in his "al-Mustadrak", and said that they (al-Bukhaaree and Muslim) did not report it, but this was his imagination.

He (Abu Dharr) said (to `Abdullaah Ibn al-Ṣaamit): "I started to perform prayers, O son of my brother, three years before I met the Messenger of Allaah ﷺ." I (`Abdullaah) said: 'To whom?' He said: *'To Allaah.'* I said: 'What direction did you face?' He said: *'I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me.'"*

(Abu Dharr continued): "(One day) Unais said: 'I have some work in Makkah; stay here.' He went to Makkah, and he came back late. I said: *'What did you do?'* He said: *'I met a man in Makkah who follows your religion. He says that Allaah has sent him.'* I said: *'What do the people say?'* He said: *'They say that he is a poet, or a soothsayer, or a magician.'* And Unais was one of the poets. Unais said: *'I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the words of poetry, and no one after me can say that he is a poet. By Allaah, he is telling the truth and they are lying.'* I said: *'Stay here while I go and look.'"*

He (Abu Dharr) said: "I came to Makkah and looked for an insignificant man among them. I said: *'Where is this man whom you call al-Saabee'a (i.e. the one who changed his religion)?'* He pointed at me and called out: 'He is a Saabee'a' (i.e. the man told on Abu Dharr). The people of the valley attacked me with clods of earth and bones, until I fell unconscious. I got up whenever I recovered, and it was as if I was a red idol (due to excessive blood loss). I went to Zamzam and washed the blood from myself, and I drank some of its water. O son of my brother, I stayed there for thirty nights or days and I had no food but the water of Zamzam, but I grew so fat that I got folds on my stomach and I did not feel any hunger in my stomach."

(Abu Dharr continued): "While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka`bah except two of their women, who were calling upon Isaafaa and Naa'ilah (two of their idols). They came to me during their circumambulation and I said: 'Marry one of them to the other.' But they did not stop what they were saying. They came to me again and I said: *'They are just pieces of wood like private parts'*; and I could not use a metaphor. They turned away from me saying: 'If any of our people were here they would teach you a lesson (for the obscene words used for our idols before us).' They were met by the Messenger of Allaah and Abu Bakr as they were coming down the hill, and he ﷺ said: **"What is the matter with you?"** They (the two women) said: 'There is a Saabee'a between the Ka`bah and its curtain.' He ﷺ said: **"What did he say to you?"** They said: 'He uttered such words before us as we cannot express.' The Messenger of Allaah ﷺ came and kissed the (Black) Stone, then he circumambulated the Ka`bah, along with his Companion, then he prayed." Abu Dharr said: "When he had finished his prayer, I was the first one to greet

him with the greeting of Islaam. I said: *'As-Salaamu `alaika yaa Rasoolullaah.'* He ﷺ replied: **❝Wa `alaika wa rahmatullaah.❞** Then he ﷺ said: **❝Who are you?❞** I said: *'I am from Ghifaar.'* He ﷺ lifted his hand and placed his fingers on his forehead, and I said to myself: *'He does not like the fact that I am from Ghifaar.'* I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: **❝How long have you been here?❞** I said: *'I have been here for thirty days or nights.'* He ﷺ said: **❝Who has been feeding you?❞** I said: *'I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.'* He ﷺ said: **❝It is blessed, it serves as food.❞**[188] Abu Bakr said: *'O Messenger of Allaah, give me permission to offer him food tonight.'* The Messenger of Allaah ﷺ and Abu Bakr set off, and I went with them. Abu Bakr opened a door and brought us raisins of al-Ṭaa'if, and that was the first food I ate (in a month). I stayed for a while, then I came to the Messenger of Allaah ﷺ and he said: **❝I have been shown a land that has palm trees, and I do not think that it is any other than Yathrib** (old name for al-Madeenah)**. Will you convey a message from me to your people? Perhaps Allaah will benefit them through you and grant you reward through them.❞**" I came to Unais and he said: 'What did you do?' I said: *'What I did is become a Muslim and attest to the truth.'* He said: *'I have no aversion to your religion; I have also become Muslim and attested to the truth.'* We went to our mother and she said: *'I have no aversion to your religion; I have also become Muslim and attested to the truth.'* We went to our people, Ghifaar, and half of them became Muslim, and they were led in prayer by Aymaa' Ibn Rahadhah al-Ghifaaree, who was their chief. The other half of them said: 'When the Messenger of Allaah ﷺ comes to al-Madeenah, we will become Muslim.' When the Messenger of Allaah ﷺ came to al-Madeenah, the other half also became Muslim. (The tribe of) Aslam came and said: *'O Messenger of Allaah, (Ghifaar) are our brothers, we become Muslim on the same basis that they became Muslim.'* The Messenger of Allaah ﷺ said: **❝May Allaah forgive Ghifaar and may Allaah keep Aslam safe and sound.❞**"[189]

We have already mentioned the narration regarding Salmaan al-Faarisee's conversion to Islaam.

[188] (Shaikh al-Albaanee said): In Musnad Abu Dawood al-Ṭayaalisee (459), there is the addition: **❝and it is serves as cure for the sick.❞**

[189] Musnad Aḥmad (21525) and Ṣaḥeeḥ Muslim (2473-132)

Chapter 28: Mentioning of Ḍhimaad's conversion to Islaam

Ibn `Abbaas رضي الله عنهما reported: "Ḍhimaad came to Makkah and he belonged to the tribe of Azd Shanoo'ah, and he used to treat people with Ruqya (in case of Jinn possession). He heard the foolish people of Makkah saying that Muḥammad ﷺ was possessed (or under the spell). Upon this he said: *'If I see this man, perhaps Allaah will heal him at my hands.'* So he met him and said: *'O Muḥammad, I treat people with Ruqya in case of Jinn possession, and Allaah cures at my hands whomsoever He so Wills. Do you desire (this)?'* Upon this the Messenger of Allaah ﷺ said: **"Praise is due to Allaah, we praise Him, and seek His help. Whomsoever Allaah guides, none can lead him astray, and whomsoever He sends astray, there is none to guide him. And I bear witness that there is none worthy of worship except Allaah, alone with no partner, and I bear witness that Muḥammad is His slave and Messenger."** Now after this he (Ḍhimaad) said: *'Say these words of yours to me again.'* The Messenger of Allaah ﷺ repeated these to him three times, Ḍhimaad said: *'I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they are the epitome of oratory.'* He said: *'Give me your hand so that I may pledge allegiance to you in Islaam.'* So he gave him his pledge of allegiance. The Messenger of Allaah ﷺ said: **"And on behalf of your people."** He said: *'It is on behalf of my people too.'* The Messenger of Allaah ﷺ sent an expedition and they passed by his (Ḍhimaad's) people. The commander of the party said to his troops: *'Did you take anything from these people?'* One man said: 'I took a vessel for water.' Upon this he (the commander) said: *'Return it, for these are the people of Ḍhimaad.'"*[190]

Soon after this, people entered into Islaam in groups, both men and women, till the matter pertaining to Islaam became widespread in Makkah, and people were talking about it.

[190] Ṣaḥeeḥ Muslim (868-46)

Chapter 29: Allaah's Command to His Messenger ﷺ to propagate the Message, in private and public, and to be patient and forbearing, and to turn away from the foolish, stubborn, liars, after the proofs have been established against them; and mentioning of the persecution he ﷺ and his Companions suffered at their hands

Allaah تعالى said:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ * وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ * فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ * وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ * الَّذِي يَرَاكَ حِينَ تَقُومُ * وَتَقَلُّبَكَ فِي السَّاجِدِينَ * إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

{And warn, (O Muḥammad), your closest kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful, Who sees you (O Muḥammad) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate (along with you to Allaah in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower.} [Surah al-Shu`araa' (26): 214-220]

And Allaah تعالى said:

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ﴾

{And verily, this (the Qur'aan) is indeed a Reminder for you (O Muḥammad) and your people (Quraish people, or your followers), and you will be questioned (about it).} [Surah al-Zukhruf (43): 44]

And Allaah تعالى said:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ﴾

{Verily, He Who has given you (O Muḥammad) the Qur'aan (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma`aad (place of return).} [Surah al-Qasas (28): 85]

(Ibn Katheer said): Meaning: the One Who has commanded you to put this Qur'aan into practice and to propagate among mankind, will surely bring you back to the home of the Hereafter, where he will be asked about the Prophethood he was entrusted with, as Allaah تعالى said:

﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ * عَمَّا كَانُوا يَعْمَلُونَ﴾

{So, by your Lord (O Muḥammad), We shall certainly call all of them to account. For all that they used to do.} [Surah al-Ḥijr (15): 92-93]

The Aayaat and Aḥaadeeth in this regards are numerous, and we have discussed this in detail in our "Tafseer" (Ibn Katheer). We have addressed this at length in commenting on the Aayah of Surah al-Shu`araa': **{And warn, (O Muḥammad), your closest kindred}**, and have quoted ample Aḥaadeeth regarding that. [One may refer to it.]

Narrated Ibn `Abbaas رضي الله عنهما: "One day the Prophet ﷺ ascended al-Ṣafaa mountain and shouted: **❝Oh Ṣabaaḥaah!❞** All the Quraish gathered around him and said: "What is the matter?" He ﷺ said: **❝Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?❞** They said: "Yes, we will believe you." He ﷺ said: **❝I am a warner to you in face of a terrible punishment.❞** On that Abu Lahab said: "May you perish! Is it for this thing that you have gathered us?" So Allaah revealed:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

{Perish the two hands of Abu Lahab, and perish he!} [Surah al-Masad (111): 1][191]

[191] Musnad Aḥmad (883, 2801, 8402, 8726, 10725, 15914, 20605,), Ṣaḥeeḥ al-Bukhaaree (1394, 2753, 3525, 3526, 3527, 4770, 4771, 4801, 4971, 4972, 4973) and Ṣaḥeeḥ Muslim (204-348, 205-350, 206-351, 207-353, 208-355, 208-356)

[TN: This has been narrated from Ibn `Abbaas, `Alee, `Aaishah, Abu Hurairah, Qabeesah Ibn Mukhaariq, Zuhair Ibn `Amr al-Hilaalee رضي الله عنهم. Few of these narrations will be mentioned next.**]**

Another narration in Musnad Aḥmad and Ṣaḥeeḥain: Narrated Abu Hurairah رضي الله عنه: Allaah's Messenger ﷺ got up when the Aayah: **{And warn, (O Muḥammad), your closest kindred}** was revealed and said: **"O Quraish people! Buy yourselves! I cannot save you from Allaah (if you disobey Him). [O Banee Ka`b Ibn Lu'ai! I cannot save you from Allaah (if you disobey Him)]. O Banee Abdu Manaaf! I cannot save you from Allaah (if you disobey Him). [O Banee Haashim! I cannot save you from Allaah (if you disobey Him)]. O sons of `Abdul Muṭṭalib! I cannot save you from Allaah (if you disobey Him). O Safiyyah, (the aunt of Allaah's Messenger (ﷺ)) I cannot save you from Allaah (if you disobey Him). O Faatimah, the daughter of Muḥammad! Ask what you wish from my property, but I cannot save you from Allaah (if you disobey Him)."**[192]

In Musnad Aḥmad and Ṣaḥeeḥ Muslim, from the Ḥadeeth of `Aaishah رضي الله عنها: When this Aayah was revealed: **{And warn, (O Muḥammad), your closest kindred}**, the Messenger of Allaah ﷺ stood on (mount) al-Ṣafaa and said: **"O Faatimah, daughter of Muḥammad! O Safiyyah, daughter of `Abdul Muṭṭalib! O sons of `Abdul Muṭṭalib! I have nothing which can avail you against Allaah; you may ask me what you want of my worldly belongings."**

It was narrated from Rabee`ah Ibn Naajid that Alee رضي الله عنه said: The Messenger of Allaah ﷺ gathered – or Messenger of Allaah ﷺ called – Banee `Abdul Muṭṭalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made *mudd* of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was, as if it had not been drunk from. Then he ﷺ said: **"O Banee `Abdul Muṭṭalib! I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?"** Not one of them stood up for him, but I (`Alee) stood up, and I was the youngest of the people. He ﷺ said: **"Sit down."** He said that three times, and each time I stood up for him and he said to me: **"Sit down."** Then the third time he put his hand on mine.[193]

---

[192] The wording is from Ṣaḥeeḥ al-Bukhaaree. The words within the brackets are from Musnad Aḥmad and Ṣaḥeeḥ Muslim.

[193] Musnad Aḥmad (1371), and its chain is "Ḥasan", and Ibn Jareer in "al-Taareekh" (2/321).

(Shaikh al-Albaanee said): Know that the author (Ibn Katheer) did not mention this Ḥadeeth with this wording. He only pointed to this Ḥadeeth as supporting evidence for the text of another Ḥadeeth he had quoted, which is

[Shaikh al-Albaanee's addendum]

Asmaa' Bint Abu Bakr رضي الله عنهما said: "When the Aayah:

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾

{Perish the two hands of Abu Lahab and perish he!} was revealed, the one-eyed woman Umm Jameel (the wife of Abu Lahab) came with a stone pestle in her hand, screaming: 'What was sent to us is somebody blameworthy, or, we reject somebody blameworthy (Abu Musa - one of the narrators - said, it is I who am not sure what was said): we shun his religion and disobey whatever he commands!' The Messenger of Allaah ﷺ was sitting with Abu Bakr by his side. Abu Bakr رضي الله عنه said: *'This woman has come and I am afraid she will see you.'* The Prophet ﷺ said: **❝Certainly she will not see me.❞** Then he ﷺ recited Qur'aan through which he was protected from her:

﴿وَإِذَا قَرَأْتَ الْقُرءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالأٌّخِرَةِ حِجَابًا مَّسْتُورًا﴾

---

more complete and longer than this one, which is reported from another route going to `Alee. But I avoided quoting that narration because it is not according to my condition, as in its chain is someone whose name has not been mentioned (i.e. Majhool), and in its Matn (text) is something which is objectionable. Then he (Ibn Katheer) mentioned from another route from Ibn Jareer "al-Taareekh" (2/319-321), and in its chain is a "Shee`ee Khadhdhaab" (a liar Shi`a). He (Ibn Katheer) also reported from the route of Ibn Abee Ḥaatim, and in its chain are two "Weak Shi`as". This is why the narrations differ, as some of them have exaggerated in the text. One narration adds: **❝Which of you will settle my debts for me, and be my successor for my family?❞** (i.e. where I to die while carrying out this duty). (`Alee) said: *'I will, O Messenger of Allaah!'* Then he (Ibn Katheer) said: "For this narration, there is a supporting chain, which has already been mentioned. And Imaam Aḥmad reported in his Musnad from the route of `Abbaad Ibn `Abdullaah al-Asadee (883), and another from the route of Rabee`ah Ibn Naajid (1371), both from `Alee, similar to what we have reported or as a supporting to it. And Allaah knows best."

I (Shaikh al-Albaanee) say: (Between the narrations of `Abbaad and Rabee`ah) the narration of Rabee`ah is better of the two in regards to the chain of narration, and that is the one I have mentioned, but it cannot be used as a supporting evidence (to what Ibn Katheer had mentioned), because this narration (of Rabee`ah) is brief in comparison to what the author (Ibn Katheer) had reported. Even the narration of `Abbaad, which the author is referring to, is also brief. Apart from that, `Abbaad is "Ḍha`eef" (Weak), and this (weak) narration also mentions the phrase: **❝and will be my successor among my family?❞** Some of these Shi`as have interpolated saying: *"and my successor after me."* This is from their fabrication and lies, which I have already clarified in "al-Ḍha`eefah" (4932). **[TN:** Shaikh also discussed this in "al-Ṣaḥeeḥah" (4/344)**]**

{And when you recite the Qur'aan, We put between you and those who believe not in the Hereafter, an invisible veil}. [Surah al-Israa (17): 45]

She came and found Abu Bakr, but she did not see the Prophet ﷺ. She said: 'O Abu Bakr, I have heard that your companion is lampooning me.' Abu Bakr said: *'No, by the Lord of this House (the Ka`bah), he is not lampooning you.'* Then she went away, saying: 'The Quraish know that I am the daughter of their master.'"[194]

It was narrated that Anas رضي الله عنه said: "One day Jibreel عليه السلام came to the Messenger of Allaah ﷺ when he ﷺ was sitting in a sorrowful state with his face soaked with blood because some of the people of Makkah had struck him. He (Jibreel) said: *'What is the matter with you?'* He ﷺ said: **"These people did such and such to me."** He said: *'Would you like me to show you a sign?'* He ﷺ said: **"Yes. show me."** He (Jibreel) looked at a tree on the far side of the valley and said: *'Call that tree.'* So he ﷺ called it, and it came walking until it stood before him. He (Jibreel) said: *'Tell it to go back.'* So he ﷺ told it, and it went back to its place. Then the Messenger of Allaah ﷺ said: **"That is sufficient for me."** [195]

Narrated Abu Hurairah رضي الله عنه: The Messenger of Allaah ﷺ said: **"Doesn't it astonish you how Allaah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muḥammad (and not Mudhammam)."** [196]

---

[194] Reported by al-Ḥaakim in "al-Mustadrak" (3376), and he said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him. It was also graded as "Ṣaḥeeḥ" by Ibn Abee Ḥaatim, as has been mentioned in "al-Durr al-Manthoor" (4/186), and there is a supporting chain from the narration of Abu Bakr رضي الله عنه. And Ibn Ḥibbaan reported it in his "Ṣaḥeeḥ" (6511) from the route of Ibn `Abbaas رضي الله عنهما.

[TN: Ibn `Abbaas رضي الله عنهما said: "When the Aayah: **{Perish the two hands of Abu Lahab and perish he!}** was revealed, the wife of Abu Lahab came to the Prophet ﷺ while Abu Bakr was with him. When Abu Bakr saw her, he said: *'O Messenger of Allaah ﷺ! She is a vulgar woman, and I fear that she would harm you. Only if you would go away (that would be better).'* He ﷺ said: **"Certainly she will not see me."** When she came, she said: 'O Abu Bakr! Your companion has lampooned me (with his poetry).' He replied: *'No, (he has not lampooned you), nor is he a poet.'* She said: 'I consider you as someone who is truthful', and then she went away. He (Abu Bakr) said: *'O Messenger of Allaah ﷺ! She did not see you?!'* He ﷺ said: **"No, as an Angel was shielding me from her with his wings."** **]**

[195] Musnad Aḥmad (12112), Sunan Ibn Maajah (4028) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee

[196] Ṣaḥeeḥ al-Bukhaaree (3533), Sunan al-Nasaa'ee (3438) and Musnad Aḥmad (7331, 8478, 8825)

Jubair Ibn Nufair said: "One day we were sitting with al-Miqdaad Ibn al-Aswad رضي الله عنه when a man passed us. The man (while referring to al-Miqdaad) said: 'Blessing be to those two eyes which saw the Messenger of Allaah ﷺ. By Allaah! I wish that I had seen what you have seen and witnessed what you have witnessed!' This angered al-Miqdaad and that surprised me as the man had said nothing but good things. Then he (al-Miqdaad) turned to them and said: *'What made the man desire to summon back what Allaah has taken away? Does he not realize what his situation would be if he had seen him ﷺ? By Allaah! Certain people had been with the Messenger of Allaah ﷺ, but Allaah has thrown them on their faces into Hellfire because they had neither answered his (the Prophet's) call nor believed in him. Do you not praise Allaah Almighty (in peace and security)? For He تعالى delivered you (from that harm), and you only know your Lord (i.e. you worship Him alone without Shirk) and confirm what your Prophet ﷺ brought? Sufficient for you is that someone else had been afflicted instead of you. By Allaah! The Messenger of Allaah ﷺ was sent in the harshest condition in which any other Prophet was ever sent – (both) in the time interval*[197] *(in the line of Prophethood) and in ignorance. They (the people) did not believe that the Deen (Islaam) was better than worshiping idols. He ﷺ came with the Furqaan (Criterion) which separated the truth from the falsehood, and which separated the father from his child, till that the man would be able to consider his father, or child, or brother as an unbeliever. Allaah تعالى would loosen the locks of his heart through Imaan (Faith), and he would come to realize that the other person (if he were to die upon this Kufr), will be destroyed in the Fire. Therefore his eyes do not find comfort knowing that the one he loves will be in the Fire. It is what Allaah تعالى says:*

[TN: "Muḥammad" literally means: "highly praised", while "Mudhammam" (مُذَمَّمًا) means: "greatly dispraised". The Mushriks, out of hatred, refrained from calling the Prophet ﷺ by his right name; they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet ﷺ. Even though the Prophet ﷺ was saved from their insult, but they still earned the sin for their evil.

Ibn Ḥajar رحمه الله said: "The Kuffaar from Quraish, in their extreme hatred for the Prophet ﷺ, did not use to address him with his real name, which was an indication of praising him. So they substituted the name with its opposite, they used to say "Mudhammam" (instead of Muḥammad). So whenever they wanted to insult him, they said: 'Allaah did such-and-such with Mudhammam', whereas Mudhammam was not his name nor was he know by that (name). So their insults fell on other than the Prophet ﷺ." [See Fatḥ al-Baaree (6/558)]**]**

[197] **[TN:** As the Prophet ﷺ had said: **❝No time will come upon you but the time following it will be worse than it.❞** [Ṣaḥeeḥ al-Bukhaaree (7068)]**]**

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾

{And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes} [Surah al-Furqaan (15): 74]'"[198]

[End of Shaikh al-Albaanee's addendum]

The outcome was that the Messenger of Allaah ﷺ continued to call the people towards (the worship of) Allaah تعالى – day and night, secretly and openly. The aversion of the opponents did not avert him, their opposition did not turn him back, and nor were they able to hinder him from that. He followed the people everywhere - to their social gatherings and assemblies, to the fairs, and in the season and places of Ḥajj – calling those whom he met, free man or slave, weak or powerful, rich or poor, calling everyone irrespective of who they were – for all are equal in the Sharee`ah. The stern and powerful opponents from the Mushriks of Quraish inflicted harm, both verbal and physical, upon the Messenger of Allaah ﷺ and those powerless individuals who followed him. One of the most violent opponents of the Prophet ﷺ was his uncle Abu Lahab, whose name was `Abdul-`Uzza Ibn `Abdul Muṭṭalib, and his wife was Umm Jameel, Arwa Bint Ḥarb Ibn Umayyah, the sister of Abu Sufyaan.

Another uncle, Abu Ṭaalib Ibn `Abdul Muṭṭalib was at variance with Abu Lahab, for the Prophet ﷺ was the most beloved of Allaah's creation to him. He (Abu Ṭaalib) was compassionate towards him, treated him well, defended him, protected him, and opposed his own people for the Prophet's sake, even though he was still on the religion of his forefathers. However, Allaah تعالى tested his heart with the love of the Prophet ﷺ - for his love of the Prophet was natural love (because of the kinship) and not for religious reasons. Abu Ṭaalib's remaining on the religion of his people is from the Wisdom of Allaah تعالى, because of the things he was able to do for the Prophet ﷺ. Had Abu Ṭaalib accepted Islaam, he would have no longer held any weight or leadership among the Mushriks of Quraish, and they would not have revered or respected him, and they would have penalized him and would have harmed him verbally and physically. As Allaah تعالى says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

[198] Reported in Musnad Aḥmad (23810), Ṣaḥeeḥ Ibn Ḥibbaan (6552) and al-Adab al-Mufrad (87), and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (2823)

{And your Lord creates what He wills and chooses} [Surah al-Qasas (28): 68]

And He تعالى divided His creation into different species and genders.

So, these were two of his uncles who were Kaafir, Abu Ṭaalib and Abu Lahab. But the former (Abu Ṭaalib) would be in the shallow part of the Hellfire while the latter would be in the lowest depths of the Hellfire. And about the latter, Allaah تعالى revealed a Surah in His Book, which is recited on the pulpits (during Friday sermons and in prayers), and while giving admonition, guaranteeing that…

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ * وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾

{He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ, or use to slander him).} [Surah al-Masad (111): 3-4]

Imaam Aḥmad and al-Baihaqee[199] reported from Abu al-Zinaad that a man called Rabee`ah Ibn `Abbaad from the tribe of Banee al-Deel – who had been an idol worshiper in the Jaahiliyyah but later accepted Islaam – said to him: "I saw the Prophet ﷺ, with my own very eyes, in the time of pre-Islaamic ignorance, in the market of Dhul-Majaaz and he was saying: **"O people! Say: 'Laa ilaaha illallaah' and you will prosper."** The people were gathered all around him, while behind him stood a with a mean-looking, squint-eyed man with two plaits in his hair. He was saying: 'Verily, he is a lying Saabi'ee (i.e. an apostate who has abandoned the religion of his forefathers)!' This man was following him (the Prophet ﷺ) around wherever he went. So, I asked who was he and they (the people) said: 'This is his uncle, Abu Lahab.'"

[199] Musnad Aḥmad (16023, 19004) and al-Ṭabaraanee in "al-Kabeer" (4582) from the route of `Abdul Ramḥaan Ibn Abu al-Zinaad, from his father, from Rabee`ah, the chain of this narration is "Jayyid" (excellent). Then both of them reported from another route from Rabee`ah with something similar, which will be quoted next. It also has a supporting chain, from the narration of Taariq Ibn `Abdullaah al-Muhaaribee, which was reported by Ibn Sa`d (6/42), Ibn Ḥibbaan (6562), and al-Ḥaakim in "al-Mustadrak" (4219), and he said: It is "Ṣaḥeeḥ", and al-Dhahabee agreed with him.

Moreover, al-Baihaqee[200] reported from another route from Rabee`ah Ibn `Abbaad that he said: "I saw the Messenger of Allaah ﷺ in (the market of) Dhul-Majaaz following the people to their homes, calling them towards Allaah, while behind him was a man with crossed-eyes and scarred cheeks, saying: 'O people! Do not let him deceive you about your religion and the religion of your forefathers.' I enquired: *'Who is this man [that is walking behind him]?'* And I was told: 'He is Abu Lahab.'"

(Ibn Katheer adds): As for Abu Ṭaalib, he was extremely compassionate and affectionate in nature, which was apparent from his actions and qualities. He showed this by his support for the Prophet ﷺ and his Companions رضي الله عنهم.

`Aqeel Ibn Abu Ṭaalib said: "The Quraish came to Abu Ṭaalib and said: 'Did you see Aḥmad (the other name for the Prophet ﷺ)? He harms us in our gatherings and in our place of worship. So, stop him from bothering us.' (Abu Ṭaalib) said: 'O `Aqeel, bring Muḥammad to me.' So I went and brought him out of a small house. He arrived back at midday in the full heat. When he came in, Abu Ṭaalib told him: 'O my nephew! Your cousins' are claiming that you are harming them in their gatherings and in their place of worship. So stop doing that.'" (`Aqeel) said: "The Prophet ﷺ gazed upwards to the sky and asked: **"Do you see that sun?"** They said: 'Yes.' The Prophet ﷺ said: **"I am no more capable of stopping that than you are of getting a flame from it (i.e. the sun)."** Abu Ṭaalib (addressing the Quraish) said: 'My nephew never lied, so go back (all of you).'"[201]

---

[200] I (al-Albaanee) say: Ibn Katheer missed out that it was also reported by Imaam Aḥmad in his "Musnad" (16020, 16021, 16022, 16024, 16025, 16026, 16027, 19005) from this route, and its chain is "Ḥasan". Also reported by al-Ṭabaraanee (4583, 4584, 4585, 4586, 4587, 4588, 4589, 4590)

[201] Musnad Abu Ya`laa (6804), al-Bukhaaree in "al-Taareekh al-Kabeer" (230), Shaikh al-Albaanee said: "The chain of this narration is "Ḥasan" (good). See al-Ṣaḥeeḥah (92). Al-Ḥaakim also reported this in his "al-Mustadrak" (6467).

[TN: As for the Ḥadeeth with the wording: **"If they put the sun in my right hand and…"**, even though it is famous, it is very weak. This was reported by Ibn Is-ḥaaq in "al-Maghaazee", and by Ibn Hishaam (1/284-285) from Ya`qoob Ibn `Utbah Ibn al-Mugheerah Ibn al-Akhnas that he said: [and the narration is as above], but Shaikh al-Albaanee graded it in "al-Ḍha`eefah" (909) as "Ḍha`eef Mu`ḍhal" (weak because of omission of two or more consecutive narrators from the chain of narration).

The complete narration is as follows: "The pagans of Makkah, therefore, decided to approach Abu Ṭaalib for the second time and insisted that he put a stop to his nephew's activities, which if allowed unchecked, they said, would involve him into severe hostility. Abu Ṭaalib was deeply distressed at this open threat and the breach with his people and their enmity, but he could not afford to desert the Messenger too. He sent for his nephew and told him what the people had said, "Spare me and yourself and put not burden on me that I can't bear." Upon this the Prophet ﷺ thought that his uncle would let him down and would no longer support him, so he replied: **"O my uncle! By Allaah! If they put the sun in my right hand and the moon in my left on condition that I abandon this**

This is evidence that Allaah تعالى protected the Prophet ﷺ through his uncle, even though he (Abu Ṭaalib) was in disagreement with the Prophet ﷺ in regards to his Deen. And Allaah protected him when his uncle was not there. Allaah Will is final and unchallenged.

Imaam Aḥmad and al-Bukhaaree reported that Ibn `Abbaas رضي الله عنهما said: "Abu Jahl said: 'If I see Muḥammad praying at the Ka`bah, I will tread on his neck.' When the Prophet ﷺ heard of that, he ﷺ said: **❝If he does so, the Angels will snatch him away.❞**"[202]

In another narration from Ibn `Abbaas رضي الله عنهما: "The Prophet was performing the Salaah when Abu Jahl came to him and said: 'Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?' The Prophet turned and scolded him. So Abu Jahl said: '[Why are you scolding me O Muḥammad?] You know that there is no man with more helpers to call upon than me.' So Allaah تبارك وتعالى revealed:

﴿فَلْيَدْعُ نَادِيَهُ * سَنَدْعُ الزَّبَانِيَةَ﴾

{Then, let him call upon his council (of helpers), We will call the guards of Hell (to deal with him)!} [Surah al-`Alaq (96): 17-18]"

So Ibn `Abbaas رضي الله عنهما added: "By Allaah, if he had called his council, then the guards of Hell would have seized him."[203]

Abu Hurairah رضي الله عنه reported: "Abu Jahl asked (the people) whether Muḥammad placed his face (on the ground) in their presence. It was said to him: 'Yes.' He said: 'By Laat and `Uzza. If I were to see him do that, I would trample his neck, or I would smear his face with dust. He came to Allaah's Messenger ﷺ as he was engaged in prayer

---

course, until Allaah has made me victorious, or I perish therein, I would not abandon it.❞ The Prophet ﷺ got up, and as he turned away, his uncle called him and said: "Come back, my nephew," and when he came back, he said: "Go and preach what you please, for by Allaah I will never forsake you." [But as mentioned earlier, it is "Ḍha`eef", with this wording.]

[202] Musnad Aḥmad (2225, 3483), Ṣaḥeeḥ al-Bukhaaree (4958), Sunan al-Tirmidhee (3348)

[203] Musnad Aḥmad (2321, 3044) and Sunan al-Tirmidhee (3349) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee

and thought of trampling his neck (and the people saw) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: 'What is the matter with you?' He said: 'There is between me and him a ditch of fire and terror and wings.' Thereupon Allaah's Messenger ﷺ said: **"If he were to come near me, the angels would have torn him to pieces."** Then Allaah تبارك وتعالى revealed this Aayaat:

﴿كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ * أَن رَّآهُ اسْتَغْنَىٰ * إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ * أَرَأَيْتَ الَّذِي يَنْهَىٰ * عَبْدًا إِذَا صَلَّىٰ * أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ * أَوْ أَمَرَ بِالتَّقْوَىٰ * أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ * أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ * كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ * فَلْيَدْعُ نَادِيَهُ * سَنَدْعُ الزَّبَانِيَةَ * كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۩﴾

{Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient. Surely! Unto your Lord is the return. Have you (O Muḥammad) seen him (i.e. Abu Jahl) who prevents, A slave (Muḥammad) when he prays? Tell me, if he (Muḥammad) is on the guidance (of Allaah)? Or enjoins piety? Tell me if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'aan), and turns away? Knows he not that Allaah does see (what he does)? Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock, A lying, sinful forelock! Then, let him call upon his council (of helpers), We will call the guards of Hell (to deal with him)! Nay! (O Muḥammad (Peace be upon him))! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allaah!} [Surah al-`Alaq (96): 6-19][204]

Imaam Aḥmad, al-Bukhaaree in many places in his "Ṣaḥeeḥ", and Muslim reported from `Abdullaah Ibn Mas`ood رضي الله عنه: "Once the Prophet ﷺ was offering prayers at the Ka`bah. Abu Jahl was sitting with some of his companions. One of them said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banee so-and-so and put it on the back of Muḥammad when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I (Ibn Mas`ood) was watching but could not do anything. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allaah's Messenger ﷺ was in prostration and he did not lift his head up till Faatimah (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He

[204] Musnad Aḥmad (8831) and Ṣaḥeeḥ Muslim (2797-38)

ﷺ raised his head and said thrice: **❝O Allaah! Punish Quraish.❞** It was hard for Abu Jahl and his companions when the Prophet ﷺ invoked Allaah against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said: **❝O Allaah! Punish Abu Jahl, `Utbah Ibn Rabee`ah, Shaibah Ibn Rabee`ah, al-Waleed Ibn `Utbah, Umaiyah Ibn Khalaf, `Uqbah Ibn (Abee) al-Mua`it, `Umaarah Ibn al-Waleed.❞** By Allaah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allaah's Messenger ﷺ in the Qaleeb (one of the wells) of Badr."[205]

Narrated `Urwah Ibn a-Zubair: I asked (`Abdullaah) Ibn `Amr Ibn al-`Aaṣ رضي الله عنهما: "Tell me about the worst thing which the pagans did to the Prophet ﷺ." He said: "While the Prophet ﷺ was praying in al- Ḥijr of the Ka`bah; `Uqbah Ibn Abee Mua`it came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said:

﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ﴾

{Would you kill a man because he says: 'My Lord is Allaah', and he has come to you with clear signs (proofs) from your Lord?} [Surah Ghaafir (40): 28]"[206]

`Urwah Ibn al-Zubair asked `Abdullaah Ibn `Amr Ibn al-`Aaṣ رضي الله عنهما. "What is the worst incident of aggression and hostility that you saw on the part of Quraish towards the Messenger of Allaah?" He replied: "I was present when their prominent figures met together one day in al-Ḥijr. They talked about the Messenger of Allaah ﷺ and they said: 'We have never put up with anything like that with which we are putting up with from this man. He has ridiculed our values, reviled our forefathers, criticized our religion, divided us and insulted our gods, and the matter has become very serious', – or they said words to this effect. While they were like that, the Messenger of Allaah ﷺ came walking until he kissed the corner (of the Ka`bah, where the Black Stone is), then he passed by them as he circumambulated the House. When he passed by them, they said something insulting, and I could recognize it from his face (that it caused him pain). Then he moved on, then when he passed by them the second time, they again

[205] Musnad Aḥmad (3722, 323, 3775, 3962), Ṣaḥeeḥ al-Bukhaaree (240, 520, 2934, 3185, 3854, 3960) and Ṣaḥeeḥ Muslim (1794-107, 108)

[206] Musnad Aḥmad (6908) and Ṣaḥeeḥ al-Bukhaaree (3678, 3856, 4815)

insulted him, and which I recognized it from his face. When he passed by them the third time, they insulted him again. At that he ﷺ said: **❝Listen to me, O Quraish! By the One in Whose hand is the soul of Muḥammad, I am bringing you slaughter.❞** The people were so shocked that each man among them froze, as if there was a bird on his head. Then those who were previously the most harsh to him began addressing him with words of kindness, saying: 'Why don't you be sensible and leave us, O Abul-Qaasim? By Allaah, you have never acted foolishly.' So he ﷺ left them. The next day, they met together in al-Ḥijr, and I was with them. They said to one another: '(Yesterday) you mentioned what you did to him, and what he did to you, until he brought out something which you didn't like, so you left him alone.' While they were engaged in their discussion, the Messenger of Allaah ﷺ appeared and they rushed towards him as one man and surrounded him, saying to him: 'Aren't you the one who said such-and-such?' – referring to what they had heard about his criticism of their gods and their religion. The Messenger of Allaah ﷺ said: **❝"Yes, I am the one who said that.❞** I saw one of them grab the neck of his garment (and tried to strangle him). Abu Bakr al-Siddeeq رضي الله عنه got up to defend him, weeping and said:

﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ﴾

{Would you kill a man because he says: 'My Lord is Allaah', and he has come to you with clear signs (proofs) from your Lord?} [Surah Ghaafir (40): 28]"

Then they left him alone. That was the worst incident of aggression that I saw on the part of Quraish.[207]

[207] Musnad Aḥmad (7036) and graded as "Ḥasan" by Shaikh al-Albaanee

Chapter 30: The leaders of Quraish uniting against the Prophet ﷺ and his Companions, and their meeting with Abu Ṭaalib who was supporting and protecting his nephew, and their pressuring him to hand him over to them, but he – by the might and power of Allaah – rejected their demands

Anas رضي الله عنه narrated that the Messenger of Allaah ﷺ said: **"I have suffered fear for the sake of Allaah as no one else has, and I have been tortured for the sake of Allaah as no one else has. Thirty days and nights had passed over me; and Bilaal and I had no food that any living being could eat except what Bilaal could conceal under his armpit."** [208]

[208] Sunan al-Tirmidhee (2472) and the wording is his, Sunan Ibn Maajah (151), Musnad Aḥmad (12212, 14055), Ṣaḥeeḥ Ibn Ḥibbaan (6560) and graded as "Ṣaḥeeḥ as per the condition of Muslim" by Shaikh al-Albaanee. See "al-Ṣaḥeeḥah" (2222)

[TN: The leaders of Quraish visited Abu Ṭaalib a number of times in trying to pursue him not to support his nephew. One such meeting has been mentioned in the previous chapter. The other one is as follows:

Ibn Is-ḥaaq said: "Quraish, seeing that the Messenger of Allaah ﷺ was still intent on his call, realized that Abu Ṭaalib would never forsake his nephew even if this incurred their enmity. Some of them then went to see him once more taking with them a youth called `Umaarah Ibn al-Waleed Ibn al-Mugheerah, and said: 'O Abu Ṭaalib! we have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social discord, found fault with your way of life, so that we kill him and rid you of his endless troubles; just man for man.' Abu Ṭaalib's reply was: *'It is really an evil bargain. You give me your son to bring him up and I give you my son to kill him! By Allaah, it is something incredible!!'* Al-Mut`im Ibn `Adee, a member of the delegation, interrupted saying: 'Quraish had been fair in that bargain because they meant only to rid you of that source of hateful trouble, but as I see you are determined to refuse their favors.' Abu Ṭaalib, of course, turned down all their offers and challenged them to do whatever they pleased."

This was reported by Ibn Hishaam (1/240) from Ibn Is-ḥaaq, but it is "Ḍha`eef" as Ibn Is-ḥaaq reported it without a chain and this is why Shaikh al-Albaanee omitted it. And Allaah knows best**]**

Chapter 31: Some of the objections which the Mushriks of Makkah raised against the Prophet ﷺ, and their arrogance in persistently asking him ﷺ to provide a number of Signs and miracles, not for seeking guidance and rectitude but out of intransigence

For this reason many of their demands or the things they had wished for were rejected and not fulfilled, because Allaah تعالى knew that even if their wishes were fulfilled, and they had seen what they wanted, they would have still obstinately persisted in their transgression and misguidance, wandering blindly.

Allaah تعالى said:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ * وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ * وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾

{And they swear their strongest oaths by Allaah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allaah and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allaah willed, but most of them behave ignorantly.} [Surah al-An`aam (6): 109-111][209]

[209] **[TN:** In his Tafseer, Ibn Katheer رحمه الله mentioned a very good point regarding the Companions of the Prophet ﷺ, how they believed in him without asking for a miracle. Allaah تعالى mentions about some of the favors He did for the Children of Israa'eel but how they still rebelled against Him تعالى:

{And We shaded you (O Children of Israa'eel) with clouds and sent down on you al-Manna and al-Salwa, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.} [Surah al-Baqarah (2): 57]

And Allaah تعالى said:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ * وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

{Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, - until they see the painful torment.} [Surah Yunus (10): 96-97]

And Allaah تعالى said:

﴿وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

{And nothing stops Us from sending the Aayaat (proofs, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).} [Surah al-Israa' (17): 59]

And Allaah تعالى said:

﴿وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا * أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا * أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا * أَوْ

Imaam Ibn Katheer رحمه الله commented in his Tafseer: "Here it is important to point out the virtue of Muḥammad's ﷺ Companions over the companions of the other Prophets عليهم الصلاة والسلام. This includes firmness in the religion, patience and the lack of arrogance رضي الله عنهم أجمعين. Although the Companions accompanied the Prophet ﷺ in his travels and battles, such as during the battle of Tabook, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet ﷺ by Allaah's leave. And when the Companions became hungry, they merely asked the Prophet ﷺ - to invoke Allaah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet ﷺ, and he ﷺ asked Allaah to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet ﷺ asked Allaah to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allaah's decision and follow the Messenger of Allaah ﷺ."]

يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا﴾

{And they say: "We shall not believe in you (O Muḥammad), until you cause a spring to gush forth from the earth for us; Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allaah and the angels before (us) face to face; Or you have a house of adorable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muḥammad): "Glorified (and Exalted) be my Lord (Allaah) above all that evil they (the polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"} [Surah al-Israa' (17): 90-93]

And we (Ibn Katheer) have discussed these and other similar Aayaat in their respective places in out Tafseer. And all praise is for Allaah alone.

Ibn `Abbaas رضي الله عنهما said: "The people of Makkah asked the Prophet ﷺ to turn al-Ṣafaa turn into gold for them and remove the mountains from around them so that they could cultivate (the land). It was said to him ﷺ, (in another narration, it is: Jibreel عليه السلام came to him ﷺ and said): *'If you want, you can be patient with them or if you want, you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed.'* He ﷺ said: **❝Rather, I shall be patient with them.❞** Then Allaah تبارك وتعالى revealed this Aayah:

﴿وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

{And nothing stops Us from sending the Aayaat (proofs, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).} [Surah al-Israa' (17): 59]"[210]

[210] Musnad Aḥmad (2333), "al-Mustadrak" al-Ḥaakim (3379), and he said: "It is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him, and Shaikh al-Albaanee also agreed with them.

In another narration, Ibn `Abbaas رضي الله عنهما said: "The Quraish said to the Prophet ﷺ: 'Pray to your Lord and ask Him to turn al-Ṣafaa into gold for us, and we will believe in you.' He ﷺ said: **❝Will you do that?❞** They said: 'Yes!' So he ﷺ prayed and Jibreel عليه السلام came to him and said: *'Your Lord تبارك وتعالى conveys greetings of Salaam to you and says to you:* **{If you wish, al-Ṣafaa will become gold for them, then whoever among them disbelieves after that, then indeed will I punish him with a punishment by which I have not punished anyone among the worlds. Or if you wish, I will open for them the gate of repentance and mercy.}**' He ﷺ said: **❝Rather, the door of repentance and mercy.❞** [211]

And this has also been reported in a Mursal form from a group of Taabi`een, like: Sa`eed Ibn Jubair, Qataadah, Ibn Juraij and others.

[211] Musnad Aḥmad (2166, 3223), "al-Mustadrak" al-Ḥaakim (174, 176, 3225, 7601), and he said: "It is "Ṣaḥeeḥ as per the condition of Muslim"" and al-Dhahabee agreed with him. Shaikh al-Albaanee also said: "It is Ṣaḥeeḥ as per the condition of Muslim." See "al-Ṣaḥeeḥah" (3388)

Chapter 32: Persecution of the early Muslims

Ibn Is-ḥaaq said: Thereafter, the Quraish became aggressive and began persecuting those who believed and followed the Prophet ﷺ. Every tribe persecuted the Muslims within them. They imprisoned them and punished them with beatings, deprived them of food and drink, and putting them out on the burning hot grounds of Makkah when the heat was the most extreme. Those who were defenseless (and had no tribal support) were put to trials in their Deen, and due to the extreme torture that they had suffered some of them gave in, while the others remained firm upon their Deen.

We already mentioned the narration of `Abdullaah Ibn Mas`ood رضي الله عنه that he said: "The first people to declare their Islaam publicly were seven: The Messenger of Allaah, Abu Bakr, `Ammaar and his mother Sumayyah, Suhaib, Bilaal and Miqdaad. With regard to the Messenger of Allaah, Allaah protected him through his paternal uncle Abu Ṭaalib. With regard to Abu Bakr, Allaah protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them except he (under coercion) did what they wanted them to do, except for Bilaal. He did not care what happened to him for the sake of Allaah, and his people did not care what happened to him. Then they gave him to the children who took him around in the streets of Makkah while he was saying: 'Ahad, Ahad (One, One).'"[212]

And it is reported from Jaabir رضي الله عنه: The Prophet ﷺ passed by `Ammaar and his family while they were being persecuted and he ﷺ said: **❝O family of `Ammaar and family of Yaasir! Receive the glad tidings, for your promised place is the Paradise.❞**[213]

---

[212] Musnad Aḥmad (3832) and Sunan Ibn Maajah (150) and graded as "Ḥasan" by Shaikh al-Albaanee. Al-Ḥaakim also reported it in "al-Mustadrak" (5238) and said it is "Ṣaḥeeḥ", and al-Dhahabee agreed with him, but Shaikh al-Albaanee said: It only reaches to the level of "Ḥasan" because of `Aaṣim Ibn Abee al-Nujood, as they differed about him.

[213] (Shaikh al-Albaanee said): "al-Mustadrak" of al-Ḥaakim (5666), from the route of Abu Zubair from Jaabir, and he said: "It is "Ṣaḥeeḥ as per the condition of Muslim", and al-Dhahabee agreed with him. And it is as they have said, except that Abu Zubair is a Mudallis (i.e. a narrator who misses out or masks the identity of his immediate authority in order to strengthen his Isnaad), and he narrated this using: "`An" (عن "from", as opposed to "so-and-so told us" or "I heard so-and-so say" etc.). Ibn Sa`d also reported this in "al-Ṭabaqaat al-Kubraa" (3/249) from the same route but the name of Jaabir رضي الله عنه is omitted. Al-Haithamee also reported it in his "al-Majma`" (9/293) and said: "It was reported by al-Ṭabaraanee in "al-Awsat" and its narrators are of the level of "Ṣaḥeeḥ" except for Ibraaheem Ibn `Abdul `Azeez al-Muqawwim, and he is reliable." He then mentioned a similar narration from `Ammaar as supporting chain and said: "It was reported by al-Ṭabaraanee and its narrators are reliable."

I (Ibn Katheer) say: And it is in regards to this that Allaah تعالى revealed:

﴿مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

{Whoever disbelieved in Allaah after his belief, - except him who is forced (to renounce his religion) while his heart is at rest with Faith[214]- but those who (willingly)

[TN: There is another supporting chain for this narration: `Uthmaan Ibn `Affaan رضي الله عنه said: "Should I tell you about `Ammaar? I was walking with the Messenger of Allaah ﷺ, who was holding my hand, and we were walking in al-Bat-ḥaa' until he came to where his (`Ammaar's) father and mother were being tortured. `Ammaar's father said: 'O Messenger of Allaah! Are we going to be like this forever?' The Prophet ﷺ said to him: ❝**Be patient.**❞ Then he ﷺ said: ❝**O Allaah! Forgive the family of Yaasir, and You have already done so.**❞ [Musnad Aḥmad (439), but it is "Ḍha`eef" as it is interrupted (Inqitaa`). Saalem Ibn Abee al-Ja`d did not meet `Uthmaan رضي الله عنه.

Al-Ṭabaraanee also reported it in "al-Kabeer" (24/303) from `Uthmaan رضي الله عنه that the Prophet ﷺ said: ❝**Be patient O family of Yaasir. Your promised place is the Paradise.**❞ Al-Haithamee (9/293) said: "Reported by al-Ṭabaraanee, but in its chain is someone who I don't know."**]**

[214] I (al-Albaanee) say: It is unanimously agreed that this Aayah was revealed regarding `Ammaar, as mentioned by al-Ḥaafiẓh Ibn Ḥajar in "al-Isaabah". And there are many Aḥaadeeth regarding this which were recorded by al-Suyooṭee in "al-Durr al-Manthoor" (4/132), but all of them are "Mursal", except for the narration of Ibn `Abbaas رضي الله عنه, which was mentioned by Ibn al-Mundhir, Ibn Abee Ḥaatim, and Ibn Mardawaih, but he (al-Suyooṭee) did not mention it, nor did he report from the route of Ibn `Abbaas, as was his habit most of the time. I so wished that this narration were "Ṣaḥeeḥ", because of the incident which happened (with `Ammaar), but the knowledge (and authentication) is not according to one's wishes. And from these Aḥaadeeth is the one reported by al-Ḥaakim in his "al-Mustadrak" (3362) and said that it is "Ṣaḥeeḥ", and al-Dhahabee agreed with him, then this is from their imagination, which I have explained in my checking of "Fiqh al-Seerah" (1/108).

[TN: The narration reported by al-Ḥaakim is as follows: Abu `Ubaidah Ibn Muḥammad Ibn `Ammaar Ibn Yaasir reported from his father (i.e. Muḥammad Ibn `Ammaar) that he said: The Mushriks seized `Ammaar Ibn Yaasir and did not let him go until he reviled the Prophet ﷺ and spoke well of their gods, then they let him go. When he came to the Messenger of Allaah ﷺ, he ﷺ asked: ❝**What happened to you?**❞ He said: "Something bad, O Messenger of Allaah; I was not let go until I reviled you and spoke well of their gods." He ﷺ said: ❝**How do you find your heart?**❞ He said: "It is at rest with faith." He ﷺ said: ❝**If they do that again, do the same again (as you did).**❞

Then al-Ḥaakim said: "It is "Ṣaḥeeḥ" as per the condition of Shaikhain", and al-Dhahabee agreed with him.

Shaikh al-Albaanee said in his checking of "Fiqh al-Seerah" (1/108): This is what they both said, and long ago I was misled by what they had said. But their mistake has now become clear to me. A group of scholars have reported this as a narration of Abee `Ubaidah from his father, but his father (Muḥammad Ibn `Ammaar) is a Taabi`ee and

open their breasts to disbelief, on them is wrath from Allaah, and for them will be a great torment.} [Surah al-Nahl (16): 106]

They were excused (and forgiven) because of the insults and punishments they had to suffer, and Allaah has protected us from it by His Might and Power.

Narrated Khabbaab Ibn al-Arat رضي الله عنه: "I was a blacksmith in the Jaahiliyyah (Pre-Islaamic period of ignorance), and al-`Aaṣ Ibn Wail owed me some money, so I went to him to demand it. He said (to me): 'I will not pay you unless you disbelieve in Muḥammad.' I said: *'I will not disbelieve till Allaah kills you and then you get resurrected.'* He said: 'Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt.' On that occasion it was revealed to the Prophet ﷺ:

﴿ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا * أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا * كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا * وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴾

{Then, have you seen he who disbelieved in Our Signs and said: "I will surely be given wealth and children [in the next life]?" Has he known the unseen, or has he taken a covenant from the Beneficent (Allaah)? No! We will record what he says and extend for him from the punishment extensively. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.} [Surah Maryam (19): 77- 80]"[215]

Narrated Khabbaab Ibn al-Arat رضي الله عنه: "We complained to Allaah's Messenger ﷺ (of the persecution inflicted on us by the Mushriks) while he was sitting in the shade of the Ka`bah, leaning over his Burd (i.e. covering sheet). We said to him: 'Would you seek

---

not a Ṣaḥaabee. So this narration is "Mursal" (having a broken chain between the Taabi`ee and the Prophet ﷺ) if not "Mu`ḍhal" (weak because of omission of two or more consecutive narrators from the chain of narration). Moreover, al-Bukhaaree and Muslim did not report anything from Abu `Ubaidah or his father in their respective "Ṣaḥeeḥ". Rather, Ibn Abee Ḥaatim said about Abu `Ubaidah: "Munkar al-Ḥadeeth" (i.e. his narrations are rejected/denounced), and Ibn Ma`een and others have agreed with him. So how can this Ḥadeeth be Ṣaḥeeḥ? And how further away it is from being upon their (al-Bukhaaree and Muslim's) condition.

What is established is that this Aayah was revealed about `Ammaar, from other routes which were reported by Ibn Jareer. And Allaah knows best.]

[215] Musnad Aḥmad (21068, 21075, 21076), Ṣaḥeeḥ al-Bukhaaree (2091, 2275, 2425, 4732, 4733, 4734, 4735) and Ṣaḥeeḥ Muslim (2795-35)

help for us? Would you pray to Allaah for us?' He ﷺ said: **❝Among the nations before you, a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces, yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allaah, this religion (i.e. Islaam) will prevail till a traveler from Sana`aa' (in Yemen) to Ḥaḍhramaut will fear none but Allaah, or (will he fear) a wolf as regards his sheep, but you (people) are hasty.❞**"[216]

[Shaikh al-Albaanee's addendum]

It was narrated that Abu Laila Al-Kindee said: "Khabbaab رضي الله عنه came to `Umar رضي الله عنه and said: *'Come close, for no one deserves this meeting more than you, except `Ammaar.'* Then Khabbaab started to show him the marks on his back where the idolaters had tortured him."[217]

[End of Shaikh al-Albaanee's addendum]

[216] Ṣaḥeeḥ al-Bukhaaree (3612, 6943)

[217] Sunan Ibn Maajah (153) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee. Also reported by Ibn Sa`d in "al-Ṭabaqaat" (3/165)

Chapter 33: The Mushrikeen's dispute with the Prophet ﷺ, and the establishing of irrefutable proofs against them, and how their inner selves had acknowledged the truth, even though they displayed opposition out of stubbornness, envy, injustice, and haughtiness[218]

Is-ḥaaq Ibn Raḥawaih reported from his chain to Ibn `Abbaas رضي الله عنهما that he said: "One-day al-Waleed Ibn al-Mugheerah came to the Prophet ﷺ, and he ﷺ recited to him the Qur'aan, and it was as if he (al-Waleed) became affected and softened by it. When this news reached Abu Jahl,[219] he came to him (al-Waleed) and said: 'O my uncle! Your people wish to gather wealth for you.' He replied: 'But why?' Abu Jahl said: 'To give it to you, as they see that you went to Muḥammad (ﷺ) and want to oppose his influence (on you).' He said: 'But Quraish knows well that I am the wealthiest of them.' Abu Jahl said: 'So say a word against him (Muḥammad), so that your people may know that you disavow him.' He said: *'What should I say? By Allaah! There is not a person among you who has better knowledge than me of poetry, and its various metrical forms*

---

[218] **[TN:** Allaah تعالى mentioned about Fir`aoun and his people that they knew that the Message and Signs which Moosaa عليه السلام had brought was the Truth, but they opposed and rejected him out of arrogance, and injustice toward themselves, as Allaah تعالى said:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

{And they (Fir`aoun and his people) rejected them (those Aayaat), wrongfully and arrogantly, while their (inner) selves were convinced thereof. So, see how the end of the corrupters was.} [Surah al-Naml (27): 14]

And in a similar fashion, Abu Jahl and the other Mushriks of Makkah also rejected the Truth which the Prophet ﷺ had brought, which will be mentioned in this chapter.**]**

[219] **[TN:** In regards to Abu Jahl, it is widespread that the Prophet ﷺ is supposed to have said: **❝He was the Fir`aoun (pharaoh) of this Ummah (nation).❞** [Musnad Aḥmad (3824, 4246, 4247)]

And in another narration: **❝He (Abu Jahl) was the Fir`aoun of my Ummah.❞** [Musnad Aḥmad (3825)]

This is reported from the route of Abee Is-ḥaaq from Abee `Ubaidah from his father (`Abdullaah Ibn Mas`ood).

Al-Haithamee said in "al-Majma`" (6/79): "Imaam Aḥmad reported these Aḥaadeeth, and al-Bazzaar reported a shorter narration; and it is from the narration of Abu `Ubaidah from his father. But he (Abu `Ubaidah) did not hear from him."

"This narration is "Ḍha`eef" because of the break (interruption) in the chain of narration; Abu `Ubaidah – and he is the son of Ibn Mas`ood – did not hear from his father."**]**

and odes. Nobody knows the poetry (black magic) of the Jinn better than I do. By Allaah! But what this man (Muḥammad) said to me was nothing like magic or soothsaying. By Allaah! What he said had certain sweetness to it, (unlike anything I've ever tasted in my life), it was soothing. (He is like a tree), the highest part of it is fruitful and the lowest part of it is gushing forth with bounty (i.e. he is effective and productive at all levels). He achieves greater heights than anyone. He overwhelms all beneath him.' Abu Jahl said: 'Your people will not be pleased with you till you speak against him.' He replied: 'Leave me, and I will think about it.' When he thought about it (and realized that all his wealth and respect will go away), he said (publicly): 'This is nothing but sorcery from that of old which he has learned from someone.' So Allaah تعالى revealed:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا * وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا * وَبَنِينَ شُهُودًا﴾

{Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. al-Waleed Ibn al-Mugheerah)! And then granted him resources in abundance. And children to be by his side!} [Surah al-Muddaththir (74): 11-13]"

This is how al-Baihaqee reported from al-Ḥaakim from Is-ḥaaq.[220]

I (Ibn Katheer) say: So it was about their ignorance and lack of wisdom that Allaah تعالى mentioned, saying:

﴿بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ﴾

{Nay, they say: "These (revelations of the Qur'aan which are inspired to Muḥammad) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! So let him bring us an Aayah (Sign) just as the previous (Messengers) were sent (with miracles)"} [Surah al-Anbiyaa' (21): 5]

They got perplexed and confused and didn't know what to say. Rather, whatever they said was baseless, as nothing is left to say after opposing the truth except falsehood. Allaah تعالى said:

[220] (Shaikh al-Albaanee said): Reported by al-Ḥaakim in his "al-Mustadrak" (3872) and he said: "It is "Ṣaḥeeḥ as per the condition of al-Bukhaaree"", and al-Dhahabee agreed with him. And it is as they have said. Ibn Jareer also reported this in his Tafseer from two routes, one from `Ikrimah in a "Mursal" form, and the other from a different route from Ibn `Abbaas.

﴿انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

{See what examples they have put forward for you. So they have gone astray, and never can they find a way.} [Surah al-Israa' (17): 48, and Surah al-Furqaan (25): 9]

Imaam `Abd Ibn Ḥumaid reported in his "Musnad" from Jaabir Ibn `Abdullaah رضي الله عنهما: "The Quraish got together and discussed who amongst them would be the best at identifying magic, Jinn possession, mental instability, and insanity. They were talking about the Prophet ﷺ, whom they saw as someone who divided their community, belittled their way of life, and exposed the faults within their religion. They wanted someone to speak to him and decide how to respond to him. They could not find anyone better than `Utbah Ibn Rabee`ah[221] for this. So they said: 'You are the one for this (mission), O Abu Waleed.' `Utbah approached the Prophet ﷺ (and tried to emotionally blackmail him): *'Are you better or (your father) `Abdullaah?'* The Prophet ﷺ remained silent. `Utbah continued: *'Are you better or `Abdul-Muṭṭalib?'* The Prophet ﷺ remained silent. `Utbah further said: *'If you think that they were better than you, (then you know) that they used to worship these idols that you have criticized. If you think you are better than them, then speak and let us hear what you have to say. By Allaah! We have never seen anyone be more of a troublemaker for his people than you. You have caused division and dissension in our community, belittled our religion, and disgraced us in front of other Arabs; so that now the people are saying that the Quraish have a magician and a soothsayer (of their own). By Allaah! We are not going to wait for anything (we are done with you). By Allaah! It seems all we have to wait is the cry of a pregnant woman for us all to be at one another with swords till we wipe ourselves out. O man! If you are in need (of wealth); we will gather for you enough wealth to make you the single most wealthy person amongst the Quraish. If you are in need of women (in marriage); then choose whichever women you want from Quraish, we will marry you to ten (of the most beautiful women in Makkah).'* The Prophet ﷺ asked him: **❝Are you done?❞** `Utbah said: 'Yes, (that's all).' The Prophet ﷺ next said:

﴿ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ * حم * تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ * كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ * بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ * وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي

[221] `Utbah Ibn Rabee`ah was a leader of Quraish, and was a staunch enemy of the Prophet ﷺ. He was very well-read, politically influential, wealthy, and very well-traveled. `Utbah was also one of the few people who had stood in the court of kings of that time (Emperor of Rome and King of Abyssinia).

آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ * قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ * الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ * إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ * قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ * وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ * ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ * فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ * فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ﴿

{In the Name of Allah, the Most Beneficent, the Most Merciful. Ḥaa Meem! A revelation from Allaah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; A Qur'aan in Arabic for people who know. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allaah and fears Allaah much (abstains from all kinds of sins and evil deeds) and loves Allaah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allaah), but most of them turn away, so they listen not. And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." Say (O Muḥammad): "I am only a human being like you. It is inspired in me that your Ilaah is One Ilaah (and He alone deserves worship), therefore take Straight Path to Him (with true Faith Islaamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikoon (the disbelievers in the Oneness of Allaah, polytheists, idolaters). Those who give not the Zakaah and they are disbelievers in the Hereafter. Truly, those who believe (in the Oneness of Allaah and in His Messenger Muḥammad) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). Say (O Muḥammad): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the `Aalameen (mankind, Jinn and all that exists). He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation). Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly." Then He completed and finished from their

creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (against the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.}

Till the Prophet ﷺ reached the Aayah: **{But if they turn away, then say (O Muḥammad): "I have warned you of a Ṣaa`iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Ṣaa`iqah which overtook (the people of) `Aad and Thamood."}** [Surah Fuṣṣilat (41): 1-13]

`Utbah replied: *'Hasbuk, Hasbuk (please stop, please stop). Isn't there anything else you can say to me besides this?'* (He was panicking). The Prophet ﷺ replied: **"No!"** So `Utbah returned to Quraish and they asked him: 'What happened?' He said: *'I did not omit anything, which you talked about, except I conveyed it to him.'* They said: 'Did he respond to you?' He said: *'Yes.'* Then he said: *'Well, no. By the One who erected this building (Ka`bah), I have not understood what he had said except that he warned you of a terrible punishment, like the punishment which struck `Aad and Thamood.'* They said: 'Woe is to you! The man spoke to you in `Arabic (language) and you did not understand what he said?' He replied: *'No, by Allaah! I did not understand a thing he said except for the reference to the terrible punishment.'"*

Al-Baihaqee and other reported it from the route of al-Ḥaakim, on the authority of al-Ajlaḥ, and there is some dispute about him.[222]

In another narration, there is the addition: *'If you need leadership, we will pledge allegiance to you, and you will be our chief as long as you live.'*

There is also this addition: When the Prophet ﷺ recited the Aayah: **{"I have warned you of a Saa`iqah like the Saa`iqah which overtook (the people of) `Aad and Thamood."}**, `Utbah placed his hand over the mouth of the Prophet ﷺ, asking him to

[222] (Shaikh al-Albaanee said): He is al-Ajlaḥ Ibn `Abdullaah Ibn Hujaiyah al-Kindee, and he is "Sudooq Shi`ee" (truthful Shi`a)*, as was mentioned in "al-Taqreeb" of Ibn Ḥajar. And al-Ajlaḥ reported this from his Shaikh al-Dhiyaal Ibn Ḥarmalah al-Asadee, who reported from Jaabir. Al-Shaibaanee also reported from this chain in his "Musannaf" (36560), as Ibn Abee Ḥaatim had mentioned it in "al-Jarḥ wal-Ta`deel" (3/451). And it is apparent that Ibn Ḥibbaan mentioned him as reliable in his book, "al-Thiqaat". Al-Ḥaakim also reported it in his "al-Mustadrak" (3002) from the route of al-Ajlaḥ, but a shorter narration and said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him.

***[TN:** (Shi`a in those days were mostly those who were more inclined towards `Alee رضي الله عنه, and favored him over Mu`aawiyah رضي الله عنه. they were not like the Raafiḍhah of today)**]**

stop for the sake of his kith and kin. (`Utbah himself expressed fear that the punishment that the Prophet ﷺ was speaking of would descend upon him there and then). `Utbah did not return to his people, but hid himself from them.

When Abu Jahl came to know about this, he said: 'O people from Quraish! We do not see except that `Utbah has forsaken the religion (of his forefathers) and converted to the religion of Muḥammad, and he has been mesmerized by his speech.[223] And this only happened because `Utbah is in some need (of wealth). Let us go to him.' When they came to `Utbah, Abu Jahl said: 'O `Utbah! By Allaah, we did not come to you except that (we feel) you have accepted (the religion) of Muḥammad and that you have been fascinated by his affairs. If you are in need, then we have gathered for you from our wealth so that you are not in need of Muḥammad.'[224] `Utbah got angry and replied: 'By Allaah! I will never speak to Muḥammad again. You know well that I am one of the wealthiest person amongst the Quraish. I only went to him – then he narrated the whole incident – then he (Muḥammad) replied to me with something – by Allaah! It is not the speech of a magician or a poet or a soothsayer. He (Muhammad) then recited: ❝**{Ḥaa Meem! A revelation from Allaah, the Most Beneficent, the Most Merciful}**, till he reached: **{But if they turn away, then say (O Muḥammad): "I have warned you of a Saa`iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Saa`iqah which overtook (the people of) `Aad and Thamood"}**❞, at that I placed my hand on his mouth and told him to stop for the sake of his family. You all know well that when Muḥammad speaks, he doesn't lie, and I feared that the punishment would descend upon you.[225]

Thereafter, al-Baihaqee reported from his chain, that al-Mugheerah Ibn Shu`bah رضي الله عنه (who was from Ṭaa'if) said: "The first time I came to know about the Messenger of Allaah ﷺ was when I was walking with Abu Jahl Ibn Hishaam in one of the alleys of Makkah, when we came across the Messenger of Allaah ﷺ. He ﷺ said: ❝**O Abu al-Ḥakam![226] Come to Allaah and His Messenger (as a believer), I call you towards**

[223] (Shaikh al-Albaanee said): Originally, the word "food" is mentioned instead of "speech", but perhaps the correct is what is in accordance with the context.

[224] (Shaikh al-Albaanee said): Originally, it is, "…you are not in need of Muhammad's food", and the correction is from "al-Durr al-Manthoor" of al-Suyooṭee.

[225] Al-Durr al-Manthoor (7/310)

[226] **[TN:** Abu Jahl's name was, `Amr Ibn Hishaam Ibn al-Mugheerah. He was from the tribes of Quraish and was one of the Chiefs of Makkah. Before Islaam, he was known for his knowledge and wisdom. His kunyah (nickname) was Abu al-Ḥakam (father of wisdom). [Ṣaḥeeḥ al-Bukhaaree (3632, 3950)]. But when his knowledge did not benefit him, he was nicknamed as Abu Jahl (father of ignorance).**]**

(the worship of) Allaah (alone).” Abu Jahl said: ‘O Muḥammad! When are you going to stop insulting our gods? Do you only wish that we testify that you have conveyed (the message)? We will testify for you that you have conveyed (the message)! By Allaah! If I knew what you are saying is the Truth, I would have already followed you.’ When the Messenger of Allaah ﷺ left, he (Abu Jahl) turned towards me and said: ‘By Allaah! I know that what he is saying is the Truth, but there is something holding me back (from accepting Islaam). People from Banee Qusayy[227] said: ‘Only we will have the privilege of al-Ḥijaabah (placing the cover over the Ka`bah).’ We agreed. Then they said: ‘Only we will have the privilege of al-Siqaayah (supplying water to the pilgrims and caring for their needs).’ We agreed. Then they said: ‘Only we will have the privilege of al-Nadwa (assembly of the Quraish).’ We agreed. Then they said: ‘We will have the privilege of al-Liwaa’ (authority of the unfurling the banners).’ We agreed. (We sacrificed all in their favor). (But we competed with them), they provided food, so did we; [they gave charity, so did we; they helped the people, so did we.] Then, when we were running neck to neck, then say: ‘We have a prophet among us! [How can we compete with that?] By Allaah! I will never believe in him)!’[228]

(Ibn Katheer said): This is what he had to say – May Allaah’s curse be upon him. It is about him and his likes that Allaah تعالى said:

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا * إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا﴾

{And when they see you (O Muḥammad), they treat you only as a mockery (saying): “Is this the one whom Allaah has sent as a Messenger? He would have nearly misled us from our aalihah (gods), had it not been that we were patient and constant in their worship!” And they will know when they see the torment, who it is that is most astray from the (Right) Path!} [Surah al-Furqaan (25): 41-42]

Narrated Ibn `Abbaas رضي الله عنهما (regarding the saying of Allaah تعالى):

---

[227] **[TN:** It was already mentioned in chapter 9, that before his death, Qusayy had entrusted his son, `Abd al-Daar, with the responsibilities of supplying water to the pilgrims and feeding them, and appointing the standard-bearer of the Quraish, and holding councils in the house (which was known as Daar al-Nadwa)**]**

[228] Musannaf Ibn Abee Shaibaa (35829), al-Baihaqee in “al-Dalaa’il” (2/207). Shaikh al-Albaanee said: “Its chain is “Ḥasan”.

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾

{And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way} [Surah al-Israa' (17): 110]

*"This Aayah was revealed while Allaah's Messenger ﷺ was hiding himself in Makkah. When he prayed with his companions, he used to raise his voice with the recitation of Qur'aan, and if the Mushriks happened to hear him, they would insult the Qur'aan, the One who revealed it, and the one who brought it. Therefore Allaah said to His Prophet ﷺ: **{And do not recite [too] loudly in your prayer or [too] quietly}**, meaning: 'Do not say your prayer so loudly that the pagans can hear you, nor say it in such a low tone that your Companions do not hear you.' **{…but seek between that an [intermediate] way (between these two extremes)}**, meaning: 'Let your Companions hear, but do not relate the Qur'aan loudly, so that they may hear it from you.'"*[229]

[229] Musnad Aḥmad (155, 1853), Ṣaḥeeḥ al-Bukhaaree (4722, 7490, 7525, 7547) and Ṣaḥeeḥ Muslim (446-145), all from Abu Bishr, from Sa`eed Ibn Jubair, from Ibn `Abbaas.

(Shaikh al-Albaanee said): He (Ibn Katheer) then followed this narration with another narration, from `Ikrimah from Ibn `Abbaas, which is more complete than this but I did not mention it because it is from the narrations of Dawood Ibn al-Husain, from `Ikrimah; and he (Dawood) is "Ḍha`eef" as mentioned in "al-Taqreeb".

Chapter 34: The migration of some of the Companions of the Prophet ﷺ, from Makkah to the land of al-Ḥabashah (Abyssinia/Ethiopia), so as to flee with their religion from afflictions[230]

[230] **[TN:** Some afflictions are more severe and worse than the others. The afflictions could be in a person's Deen (religion) or his Dunya (worldly life) through loss of wealth, the death of someone, illness, or harm done by others. But the most severe ones are those in the Deen, as Allaah تعالى says:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{…and Al-Fitnah is worse than killing} [Surah al-Baqarah (2): 191]

These trials of the Deen are through Shirk, Kufr, Hypocrisy, facing the enemy on the battlefield etc.

From the Tafseer of Imaam Ibn Katheer رحمه الله:

Allaah تعالى says:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{…and Al-Fitnah is worse than killing} [Surah al-Baqarah (2): 191]

Since Jihaad involves killing and shedding the blood of men, Allaah تعالى indicated that these men (the Mushriks of Makkah) are committing disbelief in Allaah, associating with Him (in the worship) and hindering from His path, and this is more severe and much greater evil and more disastrous than killing.

Abu Maalik commented about what Allaah تعالى said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{And Al-Fitnah is worse than killing}, meaning: "what you (disbelievers) are committing is much worse than killing."

Abu Al-`Aaliyah, Mujaahid, Sa`eed Ibn Jubair, `Ikrimah, Al-Ḥasan, Qataadah, al-Ḍhahhaak and al-Rabee` Ibn Anas said about the saying of Allaah تعالى:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{And Al-Fitnah is worse than killing}, they said: "Shirk (polytheism) is worse than killing."

And Imaam Ibn Katheer continues:

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

{...and Al-Fitnah is greater than killing} means, trying to force the Muslims to revert from their religion and re-embrace Kufr after they had believed, is worse with Allaah than killing. --end of quote

We have already mentioned how the Mushriks had harmed and abused the Believers who lacked power and protection, and the severe beatings and insults they received at their hands. As for the Messenger of Allaah ﷺ, Allaah تعالى protected him and prevented them from harming him through his uncle, Abu Ṭaalib, as we have already mentioned. And all praise is for Allaah alone.

Imaam Aḥmad has reported from his chain, on the authority of Ibn Mas`ood رضي الله عنه: "We were over eighty men[231] who were sent to al-Najaashee (Negus) by the Messenger of Allaah ﷺ. Among them were: `Abdullaah Ibn Mas`ood, Ja`far (Ibn Abu Ṭaalib), `Abdullaah Ibn `Urfuṭah, `Uthmaan Ibn Maẓh`oon[232] and Abu Moosaa (al-Ash`aree).[233]

Shaikh Muḥammad Ibn Ṣaaleh al-`Uthaymeen رحمه الله said in his Tafseer:

Al-Fitnah (here) means to prevent the people (the Muslims) from (practicing) their religion; as Allaah تعالى said:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

{Verily, those who put into Fitnah (trial) the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allaah), will have the torment of Hell, and they will have the punishment of the burning Fire.} [Surah al-Burooj (85): 10]

So preventing the people from their religion is a Fitnah more severe than killing them. This is because by killing them, the utmost they can do is cut off the person from pleasures of this Dunya (world); whereas the Fitnah cuts them off from the Dunya and the Aakhirah, as Allaah تعالى said:

﴿وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

{…but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islaam). He loses both this world and the Hereafter. That is the evident loss.} [Surah al-Ḥajj (22): 11] --end of quote

Allaah's Messenger ﷺ also said: **"A time will soon come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."** [Ṣaḥeeḥ al-Bukhaaree (19, 3300, 7088)]]

[231] **[TN:** In his original book (al-Seerah), Ibn Katheer - from the route of Ibn Is-ḥaaq - listed the names of these eighty men and women who had migrated to Abyssinia. One may refer to it.**]**

[232] **[TN:** This is `Uthmaan Ibn Maẓh`oon, he was one of those who embraced Islaam in its early stages, was persecuted and had to flee from Makkah. He migrated twice, once to Abyssinia and the other to al-Madeenah. Yet, when he died, this is what the Prophet ﷺ had to say:

Narrated Umm al-`Alaa': When the Anṣaar drew lots as to which of the Muhaajiroon (emigrants) should dwell with which of the Anṣaar, the name of `Uthmaan Ibn Maẓh`oon came out (to be in their lot). Umm al-`Alaa' further said: `Uthmaan stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his

These were (some of) the men who went to al-Najaashee. The Quraish dispatched `Amr Ibn al-`Aaṣ and `Umaarah Ibn al-Waleed (in their pursuit) with gifts (for al-Najaashee). When they (`Amr and `Umaarah) entered upon al-Najaashee, they prostrated before him. Then they took up positions before him, one (standing) to his right and the other to his left, and they said to him: 'A group of people from our tribe have taken up residence in your land. They have turned away from us and our religion.' Al-Najaashee

---

clothes, and Allaah's Messenger ﷺ came to our house and I (Umm al-`Alaa') said, (addressing the dead `Uthmaan): "O Abu al-Saa'ib! May Allaah be merciful to you. I testify that Allaah has honored you." The Prophet ﷺ said to me: **"How do you know that Allaah has honored him?"** I replied: "I do not know, O Allaah's Messenger ﷺ! May my parents be sacrificed for you." Allaah's Messenger ﷺ said: **"As regards `Uthmaan, by Allaah, he has died and I really wish him every good, yet, by Allaah, although I am Allaah's Messenger, yet I do not know what will be done to him."** Umm al- `Alaa' added: "By Allaah, I shall never attest the piety of anyone after him." [Ṣaḥeeḥ al-Bukhaaree (1243, 2687, 3929, 7003, 7018)]

We affirm the categories of "Shaheed" (martyrdom), as mentioned in the Ḥadeeth - the one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed for the sake of Allaah. So, whoever is killed in one of these ways, then we can think good for them, but we should not explicitly label anyone as "Shaheed" or "from the people of the Jannah" because these are from the matters of the unseen. We affirm Jannah and the status of martyrdom only to those who have been mentioned in the Qur'aan and the Sunnah.]

[233] **[TN:** Others who also migrated to Abyssinia were Umm Ḥabeebah and Umm Salamah:

Narrated `Aaishah رضي الله عنها: Umm Ḥabeebah and Umm Salamah رضي الله عنهما mentioned about a church they had seen in Abyssinia in which there were pictures. They told the Prophet ﷺ about it, on which he ﷺ said: **"If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allaah on the Day of Resurrection."** [Ṣaḥeeḥ Al-Bukhaaree (427, 1341, 3873) and Ṣaḥeeḥ Muslim (528-16)]

The long Ḥadeeth of Umm Salamah رضي الله عنها will be mentioned later in this chapter.

Also, the ones who migrated to Abyssinia were `Uthmaan Ibn `Affaan and his wife, Ruqayyah, the daughter of the Prophet ﷺ.

`Uthmaan رضي الله عنه said to `Ubaidullaah Ibn `Adee Ibn al-Khiyaar: "O my nephew! Did you ever meet Allaah's Messenger ﷺ?" `Ubaidullaah said: 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' `Uthmaan then recited the Tashahhud and said: *"No doubt, Allaah has sent Muḥammad ﷺ with the Truth and has revealed to him His Book (i.e. Qur'aan) and I was amongst those who responded to the call of Allaah and His Apostle and I had faith in Muḥammad's Mission, and I had performed the first two migrations, and I enjoyed the company of Allaah's Messenger ﷺ, and gave the pledge of allegiance to him. By Allaah, I never disobeyed him and never cheated him till Allaah caused him to die. Then Allaah made Abu Bakr the Caliph, and by Allaah, I was never disobedient to him, nor did I cheat him. Then `Umar became the Caliph, and by Allaah, I was never disobedient to him, nor did I cheat him. Then I became Caliph."* [Ṣaḥeeḥ al-Bukhaaree (3696, 3872)]

Ibn Shihaab narrated: *"`Uthmaan Ibn `Affaan and his wife, Ruqayyah, the daughter of the Messenger of Allaah ﷺ first migrated from Makkah to Abyssinia. Then they returned to the Messenger of Allaah ﷺ while he ﷺ was still in Makkah. Then they migrated to al-Madeenah."* [Al-Ḥaakim reported in "al-Mustadrak" (4246)]]

said: *'Where are they?'* They replied: 'They are in your land, send someone to get them.' So they were summoned. Ja`far said (to his associates): *'I will be your spokesman today.'* So they followed him (and when they came to al-Najaashee), he (Ja`far) greeted him but did not prostrate to him. They said: 'What is wrong with you that you do not prostrate before the king?' Ja`far said: *'We do not prostrate except to Allaah عز وجل.'* They were asked: 'And why is that?' Ja`far replied: *'Allaah has sent to us His Messenger and has Commanded us not to prostrate to anyone except Allaah عز وجل, and He has also Commanded us with (establishing) the Salaah (prayers) and (giving) the Zakaah (charity).'* `Amr said to al-Najaashee: 'They differ with you regarding `Eesaa Ibn Maryam.' Al-Najaashee said: *'And what do you say about `Eesaa Ibn Maryam and his mother?'* Ja`far said: *'We say what Allaah تعالى had informed us: 'He (`Eesaa) is Allaah's Word, ("Be!" - and he was), and a Spirit (Rooh) created by Him; which He bestowed on the Virgin (Maryam) whom no man had touched (sexually), and no child had been inside.'"*

Ibn Mas`ood continues: "He (al-Najaashee) picked up a stick from the ground and said: *'O people of Abyssinia, and you, the priests and the monks! By Allaah, they are not so much as the size of this stick away from what we say! You are welcome, and greetings to him (i.e. the Prophet ﷺ) from whom you come. I testify that he is indeed the Messenger of Allaah, and it is him who is mentioned in the Injeel (gospel), and he is the Messenger about whom `Eesaa Ibn Maryam gave the glad tidings. Go and reside wherever you wish. By Allaah! Where it not for my role as king, I would have gone to him so that I could be the one to carry his shoes for him.'* And he then commanded that the gifts be returned to the two who brought them." Then (after the Prophet's migration to al-Madeenah), `Abdullaah Ibn Mas`ood hurried (to leave Abyssinia), and he was able to participate in the battle of Badr. He claimed that when the news of the death of al-Najaashee reached the Prophet ﷺ, he ﷺ prayed for his forgiveness.[234]

[234] (Shaikh al-Albaanee said): Musnad Aḥmad (4400), al-Mustadrak of al-Ḥaakim (4245), and Ibn Sayyid al-Naas in "`Uyoon al-Athar" (1/118), all of them from the route of Ḥudaij Ibn Mu`aawiyah from Abu Is-ḥaaq from `Abdullaah Ibn `Utbah from Ibn Mas`ood. Al-Ḥaakim said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee endorsed it. Then after mentioning this, al-Ḥaakim said that he mentioned the complete Ḥadeeth under the chapter of "al-Tafseer" but I (al-Albaanee) could not find it in his book, knowing that the copy I have has some text missing between pages 406 to 415. And the author (Ibn Katheer) graded its chain as "Jayyid" (excellent), and al-Ḥaafiẓh Ibn al-Ḥajar graded it as "Ḥasan" in "al-Fatḥ" (7/189), and this is more correct; except for Abee Is-ḥaaq – and he is `Amr Ibn `Abdullaah al-Sabee`ee – and he narrated by saying `An ("from", as opposed to "so-and-so told us" or "I heard so-and-so say" etc.) (and he used to engage in Tadlees (saying ambiguous words to give the wrong impression)), moreover, he got mixed-up (in his old age), and the one who narrated from him is Ḥudaij, he was truthful but used to make mistakes. And it is because of him that al-Haithamee said that the narration has a deficiency, saying: "It was reported by al-Ṭabaraanee, and in its chain is Ḥudaij Ibn Mu`aawiyah; Abu Ḥaatim said: "he is reliable", but he also said: "in some of his narrations there is weakness". Ibn Ma`een and others have said: "He (Ḥudaij) is "Ḍha`eef". As for the rest of the narrators of this narration, they are reliable." "Majma` al-Zawaaid" (6/24). Al-Haithamee overlooked that this narration is also mentioned in Musnad Aḥmad.

(Ibn Katheer said): The chain of this narration is "Jayyid Qawiy" (extremely strong), and its narrative is "Ḥasan". And in this narration, it mentions that Abu Moosaa was one of those who had migrated from Makkah to Abyssinia, even though the same was not mentioned in other reports. And Allaah knows best.

Abu Nu`aim reported in his "al-Dalaa'il" from Abu Moosaa رضي الله عنه that he said: "The Prophet ﷺ instructed us to depart with Ja`far Ibn Abu Ṭaalib to Abyssinia. This information reached Quraish, so they sent `Amr Ibn al-`Aaṣ and `Umaarah Ibn al-Waleed (in our pursuit), and collected a gift for al-Najaashee. When they came to him, they presented al-Najaashee with the gift, which he accepted, and they prostrated before him. Then `Amr Ibn al-`Aaṣ said: 'Some people from our land have abandoned our religion and they have come to your land.' Al-Najaashee said to them: *'In my country?'* They said: 'Yes!' So he (al-Najaashee) sent for us. So Ja`far said to us: *'None of you should speak, for I will be your spokesman today.'* So we were brought in the presence of al-Najaashee when he was seated on his throne, with `Amr Ibn al-`Aaṣ to his right and `Umaarah to his left, with the priests seated in two ranks. `Amr said to him: '(Look!) They will not prostrate to you.' When we reached them, some of his priests and monks hurried towards us and said: 'Prostrate to the king!' Ja`far replied: *'We do not prostrate (to anyone) except to Allaah عز وجل.'* Al-Najaashee said to him: *'Well, what is this all about?'* Ja`far replied: *'Allaah has sent among us His Messenger, and he is the (appointed) Messenger, the one about whom `Eesaa Ibn Maryam عليه السلام gave the glad tidings to come after him, whose name would be Aḥmad. He (the Messenger) commanded us to worship Allaah (alone) and to not commit Shirk (associating partners to Him in worship), to establish the Salaah, and to give the Zakaah, and he commanded us to do good and abstain from what is forbidden.'* Al-Najaashee was impressed with his speech. When `Amr saw this, he said: 'May Allaah protect the king! They disagree with you regarding `Eesaa Ibn Maryam.' Al-Najaashee said: *'And what does your companion (i.e. the Messenger ﷺ) say about `Eesaa Ibn Maryam?'* Ja`far said: *'He says about him what Allaah تعالى had stated: 'He (`Eesaa) is a Spirit (Rooh) created by Allaah, and His Word; he was born to the Virgin (Maryam) whom no man had approached (i.e. sexually), and in whom there had been no child.''* Al-Najaashee picked up a stick from the ground and raised it up, saying: *'O group of priests and monks! By Allaah, these people do not add so much as the weight of this (stick) to what we say about `Eesaa Ibn Maryam. Welcome to you and greetings to him from whom have you come. I testify that he is indeed the Messenger of Allaah, and it is he about whom `Eesaa Ibn Maryam gave the glad tidings. Where it not for the duties of*

my kingdom (over which I am its king), I would have visited him and kissed his shoes. So reside in this land as long as you wish.' He then commanded that food and nice garments be provided to us, and said: *'Return these two their gifts.'* `Amr Ibn al-`Aaṣ was a short man whereas `Umaarah was handsome. (On their way to Abyssinia) they both got intoxicated. `Amr's wife had also accompanied him. When they both were intoxicated, `Umaarah said to `Amr: 'Ask your wife to kiss me.' `Amr replied: 'Are you not ashamed (to say that)?' So `Umaarah threw `Amr into the sea, and `Amr had to beg till `Umaarah allowed him back on to the boat; and because of this, `Amr held a grudge against `Umaarah. So `Amr said to al-Najaashee: 'When you are away, `Umaarah goes to your wife.' So, al-Najaashee summoned `Umaarah and had a spell cast on him and he became insane."[235]

This is also how al-Baihaqee reported it in "al-Dalaa'il" till the statement: *"He then commanded that food and clothes be provided to us."*[236] And he (al-Baihaqee) said: The chain of this narration is "Ṣaḥeeḥ", and apparently it seems that Abu Moosaa was in Makkah and that he traveled with Ja`far Ibn Abu Ṭaalib to Abyssinia.

Also, it is reported with a "Ṣaḥeeḥ" chain from Buraid[237] Ibn `Abdullaah Ibn Abee Burdah, from his grandfather Abu Burdah, from Abu Moosaa رضي الله عنه: *"They received the news of the departure of the Prophet (to al-Madeenah) while they were in Yemen. So, over fifty men went into exile on board a ship, but their ship took them away to al-Najaashee in Abyssinia. There they met Ja`far Ibn Abu Ṭaalib and his companions (who were already living there). Ja`far instructed them to stay with him, so they stayed with him till they came (to al-Madeenah) by the time when the Prophet ﷺ had conquered Khaibar."*[238]

---

[235] (Shaikh al-Albaanee said): Abu Nu`aim in "al-Dalaa'il" (196) from the route of al-Israa'eel, from Abu Is-ḥaaq, from Abu Burdah, from Abu Moosaa…and this chain is "Ṣaḥeeḥ" – as will be further mentioned in this book – except for what we had earlier mentioned about the Tadlees of Abu Is-ḥaaq al-Sabee`ee and that he got mixed-up. And this is one of the narrations which Abu Nu`aim reported through al-Ṭabaraanee. Al-Haithamee said: "al-Ṭabaraanee reported it and its narrators are of the level of "Ṣaḥeeḥ"." Al-Ḥaakim reported it in "al-Mustadrak" (3208) and said: "It is "Ṣaḥeeḥ" as per the condition of al-Bukhaaree and Muslim", and al-Dhahabee agreed with him.

[236] I (al-Albaanee) say: The same was also reported by al-Ḥaakim but with the addition: "Return to them their gifts." **[TN:** Both al-Ḥaakim and al-Baihaqee did not mention the incident between `Amr and `Umaarah**]**

[237] (Shaikh al-Albaanee said): In "al-Dalaa'il", originally it was mentioned as: "Yazeed" (يزيد) instead of "Buraid" (بريد), and this is a distortion. This often happens when the scribes who were involved in the process of verification and making copies have no knowledge about the narrators.

[238] **[TN:** The Companions returned in three stages from Abyssinia. 1) Some like `Uthmaan Ibn `Affaan رضي الله عنه and his wife, Ruqayyah, the daughter of the Prophet ﷺ, returned to Makkah before the migration of the Prophet

Al-Baihaqee further said: Abu Moosaa had witnessed the incident which took place between Ja`far and al-Najaashee, and he was also one of those who reported this. (See the earlier narration).

And he also said: Perhaps the sub-narrator was using his imagination when he reported it with the wording: *"The Prophet ﷺ instructed us to depart…"* and Allaah knows best.[239]

This is how Imaam al-Bukhaaree reported it in his "Ṣaḥeeḥ" from Abu Moosaa رضي الله عنه: "We received the news of the departure of the Prophet ﷺ (to al-Madeenah) while

---

ﷺ to al-Madeenah. She passed away during the battle of Badr and `Uthmaan رضي الله عنه couldn't attend the battle as he was instructed by the Prophet ﷺ to take care of her during her sickness. 2) Some like Ibn Mas`ood رضي الله عنه returned after the Prophet ﷺ had already migrated to al-Madeenah but before the battle of Badr. 3) And the others like Ja`far Ibn Abu Ṭaalib and Abu Moosaa al-Ash`aree رضي الله عنهما returned after the conquest of Khaibar.

Jaabir Ibn `Abdullaah رضي الله عنهما said: When Ja`far Ibn Abu Ṭaalib رضي الله عنه returned from Abyssinia, the Messenger of Allaah ﷺ said: **"I do not know what I should rejoice about more, the conquest of Khaibar or the return of Ja`far?"**

Shaikh al-Albaanee said in his checking of "Fiqh al-Seerah": This Ḥadeeth is "Ḥasan" and it was reported by al-Ḥaakim in "al-Mustadrak" (4249). Al-Ṭabaraanee reported in al-Kabeer (1469) as a "Mursal" (hurried or disconnected) narration from al-Sha`bee, and its chain (till al-Sha`bee) is "Ṣaḥeeḥ". In another narration, al-Ḥaakim in al-Mustadrak (4941) has connected this from a different route that al-Sha`bee narrated from Jaabir, but in its chain is some weakness and this is why al-Dhahabee said in "al-Talkhees": "What is correct is that this is a "Mursal" narration." This has another route, al-Baihaqee reported it, as was mentioned in "al-Bidaayah" (4/206), from Abu al-Zubair from Jaabir, but in its chain is someone who I do not know. It has further supporting chain from the Ḥadeeth of Abu Juhaifah, reported by al-Ṭabaraanee in "al-Sagheer" (30) and "al-Kabeer" (1470) but its chain is "Ḍha`eef" (Weak). See "al-Majma`" (9/272) of al-Haithamee for more benefits. In the end, the Ḥadeeth with all the different routes is "Qawiy" (Strong), and al-Ḥaakim had graded it as "Ṣaḥeeḥ". [Fiqh al-Seerah (1/379)]]

[239] I (al-Albaanee) say: "The possibility that this was the imagination of the sub-narrator is most likely, especially when in the chain there is one (Abu Is-ḥaaq) who got mixed-up, as was mentioned earlier. But al-Ḥaafiẓh said in "al-Fatḥ" (7/189): "It is possible to reconcile (these different wordings), perhaps Abu Moosaa first migrated (from Yemen) to Makkah and accepted Islaam. Then the Prophet ﷺ instructed him to migrate with those who were migrating to Abyssinia. He (Abu Moosaa) perhaps then went to the land of his people (Yemen), which is opposite to Abyssinia, towards its east. When the news that the Prophet ﷺ and his Companions have settled in al-Madeenah reached him, he and those from his people who had accepted Islaam migrated towards al-Madeenah. But the wind outburst took their ship towards Abyssinia. And this is what might have happened, and this way, two reports are reconciled. This is what is relied upon, and Allaah knows best. This is why Abu Moosaa said: *"We received the news of the migration of the Prophet ﷺ (to al-Madeenah) while we were in Yemen"*, (i.e. he is referring to news that reached him about the Prophet's migration to al-Madeenah) and not referring to the news of the advent of the Prophet ﷺ…"

we were in Yemen. So we went on board a ship but our ship took us away to al-Najaashee in Abyssinia. There we met Ja`far Ibn Abu Ṭaalib and stayed with him till we came (to al-Madeenah) by the time when the Prophet ﷺ had conquered Khaibar. The Prophet ﷺ said: **"O you people of the ship! You will have (the reward of) two migrations."**[240]

He (al-Bukhaaree) has also reported a longer Ḥadeeth, in another place in his "Ṣaḥeeḥ".[241]

---

[240] Ṣaḥeeḥ al-Bukhaaree (3876)

[241] I (al-Albaanee) say: Imaam Muslim only reported the longer Ḥadeeth in his "Ṣaḥeeḥ" (2502-169), only in one place, under the heading: "Virtues of the Companions", whereas, al-Bukhaaree reported the longer Ḥadeeth in his "Ṣaḥeeḥ" in two places (3136, 4230, 4231), which will be mentioned later in this book, under the chapter: "Conquest of Khaibar".

[TN: Allaah have mercy on Shaikh al-Albaanee, he passed away before he could reach the chapter where Ibn Katheer mentioned this Ḥadeeth in his "al-Seerah". The following is the Ḥadeeth as reported in the Ṣaḥeeḥain:

Narrated Abu Moosaa رضي الله عنه: "We got the news of the migration of the Prophet ﷺ while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burdah and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to al-Najaashee in Abyssinia, and there we found Ja`far Ibn Abu Ṭaalib and his companions with al-Najaashee. Ja`far said (to us): *'Allaah's Messenger ﷺ has sent us here and ordered us to stay here, so you too, stay with us.'* We stayed with him till we all left (Abyssinia) and met the Prophet ﷺ at the time when he had conquered Khaibar. He gave us a share from its booty. He gave only to those who had participated in the conquest with him, but those who did not participate in Khaibar's conquest, he did not give any share to them except the people of our ship, besides Ja`far and his companions, whom he gave a share as he did for them (i.e. the people of the ship)." [Ṣaḥeeḥ al-Bukhaaree (3136)]

Narrated Abu Moosaa رضي الله عنه: "The news of the migration of the Prophet ﷺ (from Makkah to al-Madeenah) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burdah, and the other, Abu Ruhm, and our total number were either fifty-three or fifty-two men from my people. We got on board a boat and our boat took us to al-Najaashee in Abyssinia. There we met Ja`far Ibn Abu Ṭaalib and stayed with him. Then we all came (to al-Madeenah) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us – i.e. to the people of the ship – *'We have preceded you in migrating (to al-Madeenah).'* Asmaa' Bint `Umais, who was one of those who had come with us (to Abyssinia), came as a visitor to Ḥafṣah, the wife the Prophet ﷺ; she (Asmaa') had migrated along with those other Muslims who had migrated to al-Najaashee. `Umar came to Ḥafṣah while Asmaa' Bint `Umais was with her. `Umar, on seeing Asmaa,' said: *'Who is this?'* She said: 'Asmaa' Bint `Umais.' `Umar said: *'Is she the Ethiopian? Is she the sea-faring lady?'* Asmaa' replied: 'Yes.' `Umar said: *'We have migrated before you (O people of the boat), so we have got more right than you over Allaah's Messenger ﷺ.'* On that Asmaa' became angry and said: *'No, by Allaah, while you were with Allaah's Messenger ﷺ who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, while we were in the far-off hated land of Abyssinia, and all that was for the sake of Allaah and for the sake of Allaah's Messenger ﷺ. By Allaah, I will not eat any food, nor drink anything till I inform Allaah's Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will not tell a lie or curtail your saying or add something to it.'*

Yunus Ibn Bukair narrated from Ibn Is-ḥaaq, that al-Zuhree informed us, on the authority of Abu Bakr Ibn `Abdul Ramḥaan Ibn Ḥaartih Ibn Hishaam, from Umm Salamah رضي الله عنها (the wife of the Prophet ﷺ), that she said: "When Makkah became constringent and confined, and the Companions of the Messenger of Allaah ﷺ were being persecuted and tortured and were being afflicted in their Deen and being compelled to renounce their religion, and when the Messenger of Allaah ﷺ could not defend them, while the Messenger of Allaah ﷺ was under the protection of his people and his uncle so that no harm could reach him which his Companions were going through. He ﷺ said to them: **❝In the land of al-Ḥabashah (Abyssinia) is a king who does not allow anyone living under his domain to be oppressed. So go there to his land till Allaah provides for you some relief and solution to your trouble.❞** So we went there in successive groups and rejoined upon reaching there. We found good hospitality and protection, we felt safe to practice our religion, and did not fear any oppression. When Quraish saw that we have found a safe haven, they were outraged and agreed to send someone to al-Najaashee, so that he expels us from his land and returns us to them (the Quraish). So they sent `Amr Ibn al-`Aaṣ and `Abdullaah Ibn Abee Rabee`ah. They collected gifts for al-Najaashee and for all his generals, (courtiers and high officials). There was not a man except that they brought for him a gift. They (the Quraish) said to them: 'Give to each general a gift before you speak among them, then give al-Najaashee his gifts. And if it is possible for you to have him hand them over to you without him speaking to them, then do so.' They set out and came to al-Najaashee, and they did not come to any general except that they gave him his gift and said to each one of them: 'We have only come to this king (of yours) concerning some foolish young men of ours (who have come to this land); they have abandoned the religion of their people and they have not entered your religion, [they have invented a religion that neither we nor you recognize]. Their people have sent us so that the king sends them back to their people. So, when we speak to the king concerning them, advise him to hand them over to us.' They (the generals) agreed to it. They then presented the gifts to al-Najaashee, and from the gifts of Makkah that he liked the most were leather products." (They presented to him a mare, a gown and a silk garment).

So when the Prophet ﷺ came, she (Asmaa') said: *'O Allaah's Prophet, `Umar has said such-and-such.'* He ﷺ said (to Asmaa'): **❝What did you say to him?❞** Asmaa' said: *'I told him such-and-such.'* The Prophet ﷺ said: **❝He (i.e. `Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations.❞** Asmaa' later on said: *'I saw Abu Moosaa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them, nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them.'* Abu Burdah (the sub-narrator) added: Asmaa' said: 'I saw Abu Moosaa requesting me to repeat this narration again and again.' [Ṣaḥeeḥ al-Bukhaaree (4230, 4231) and Ṣaḥeeḥ Muslim (2502-169, 2503)]]

Umm Salamah continued: “When they entered upon him and gave him his gifts, they said to him: ‘O king! Some of our foolish young men have abandoned the religion of their people and they have not entered your religion. They have invented a religion that neither we [nor you] recognize, and they have taken refuge in your land. The nobles of their people, their own fathers, uncles, and tribes have sent us to you so that you return them to their people. They know best how to handle them. And (of a surety) they will not enter your religion, and you should prevent them from doing so.’ But al-Najaashee got angry and said: *‘No, by Allaah, I shall never hand them over to them before summoning these people and speaking to them to discover their affairs. They are a people who have taken refuge in my land and sought my protection above that of all others. If they are indeed as your people say, I will return them to their people. But if they are otherwise, I shall protect them, give their people no access to them and no satisfaction.’*” (The sub-narrator added): The generals advised the king to return them to their people, but he said: *‘No, by Allaah! Not until I hear what they have to say, and know what they are upon.’*

Umm Salamah added: “When they (the Muslims) entered upon him, they greeted him with “Salaam” but did not prostrate to him. He (al-Najaashee) said (to Ja`far): *‘O chief, will you not explain to me why you don’t greet me in the same manner as those who come to us from your people? And tell me what it is you say about `Eesaa? And what is your religion? Are you Christians?’* He (Ja`far) said: *‘No.’* He asked: *‘Are you Jews?’* He said: *‘No.’* He asked: *‘Are you upon the religion of your people?’* He said: *‘No.’* He asked: *‘Then what is your religion?’* He replied: *‘Islaam (is our religion).’* He asked: *‘And what is Islaam?’* He replied: *‘We worship Allaah alone and associate no partners with Him in worship.’* He asked: *‘Who brought you this?’* He replied: *‘A man from among ourselves, whose face, lineage (sincerity, trustworthiness, and dignity) we knew. Allaah sent him to us like how He sent Messengers to those before us. He (the Messenger ﷺ) commanded us to be righteous, speak the truth, fulfill the promises, render back trusts; he forbade us to worship idols, and instructed us to worship Allaah alone, and not associate anything with Him (in worship). We believed in him and recognized the Words of Allaah, and we realized that what he has brought is indeed from Allaah. But when we did that, our people turned against us, and they turned against the truthful Prophet, and they disbelieved in him and sought to kill him. They tried to make us (give up our religion and) go back to worshiping idols. So we fled to you with our religion, our blood and our people.’* Then al-Najaashee said: *‘By Allaah, this and what Moosaa (عليه السلام) brought came from the same lamp.’* Ja`far said: *‘As for our greetings, the Messenger of Allaah ﷺ informed us that the people of Paradise greet each other with saying: “Assalaamu `Alaikum”, and he commanded us to do the same. So we greeted you the same way we greet each other. And as for `Eesaa Ibn Maryam, then he is the slave of*

Allaah and His Messenger, and His Word which He bestowed upon Maryam, and a Spirit created by Him, and a son of the chaste Virgin.' Al-Najaashee picked up a stick (from the ground) and said: *'By Allaah! (`Eesaa) Ibn Maryam is no different than what you have said, not even as much as the weight of this stick.'* The high officials of Abyssinia said: 'By Allaah! If the people of Abyssinia hear this (from you), they will revolt against you.' He said: *'By Allaah! I do not say (and believe) about `Eesaa (Ibn Maryam) other than this. And Allaah did not listen to the people concerning me when he gave me this kingdom, so should I obey the people and go against Allaah's religion? I seek Allaah's refuge from this!'"*

(From another chain) Yunus reported on the authority of Ibn Is-ḥaaq: "Al-Najaashee summoned them (the Muslims), and nothing was more hateful to `Amr Ibn al-`Aaṣ and `Abdullaah Ibn Abee Rabee`ah than that al-Najaashee should listen to what they (the Muslims) had to say. When the messenger from al-Najaashee came to them (the Muslims), they assembled and asked one another: *'What will you say (to him)?'* The (others) replied: *'And what can we say? By Allaah, we will tell what we know and what we are upon concerning our religion, and what our Prophet brought to us, no matter what happens!'* When they went to al-Najaashee, their spokesman was Ja`far Ibn Abu Ṭaalib رضي الله عنه. Al-Najaashee said to him: *'What is this religion that you are upon? You have abandoned the religion of your people and have not accepted Judaism or Christianity.'* Ja`far replied to him: *'O king! We were a people who were into Shirk (polytheism). We used to worship idols, eat dead meat, offend our neighbors, and permitted the things which were forbidden, such as spilling the blood of one another and so on. We were like this until Allaah sent to us a Messenger from among us; we knew well of his honesty and trustworthiness. He called us to worship Allaah alone, Who is without partners. And he commanded us to uphold ties of kinship, treat the neighbors nicely, and to pray to Allaah alone and Fast for His sake and worship none other than Him.'"*

[From another chain, from the narration of Ziyaad from Ibn Is-ḥaaq,[242] with the addition: *"He called us to Allaah, to affirm His Oneness, and to worship Him alone, and to give up all the stones and idols which we and our fathers used to worship. And he commanded us to be truthful in our speech, to keep our trust, to uphold ties of kinship, to treat neighbors well, and abandon the forbidden things and from shedding blood. He*

[242] (Shaikh al-Albaanee said): He is Ziyaad al-Bakkaa'ee, one of the narrators of "al-Seerah" who narrated from Ibn Is-ḥaaq, and it is through this chain that Ibn Hishaam chose to narrate it in his "al-Seerah" while excluding the chain from Yunus Ibn Bukair from Ibn Is-ḥaaq. Between both these narrations, there are some differences, and this is why we see that the author (Ibn Katheer) highlighted the differences between these two chains regarding this Ḥadeeth. Even though he (Ibn Katheer) did not mention when the narration through Ziyaad ended, I (al-Albaanee) marked it with the brackets.

forbade us to do anything immoral, to tell lies, to misuse the wealth of orphans, or to slander chaste women. He instructed us to worship Allaah alone and not associate anything with Him (in worship); he enjoined us to pray, give Zakaah, and Fast." And he enumerated for him all aspects of Islaam.

Ja`far added: *"So we believed in him and trusted him, following him in all that which he brought from Allaah. So we worshiped Allaah alone and without associating any partners with Him. We considered as forbidden that which he forbade, and we considered as permissible that which he allowed. But our people turned against us, they tortured us and put us to trials, and tried to make us give up our religion and go back to worshiping idols instead of worshiping Allaah, and to have us again consider permissible the abominations we had previously allowed (during our days of ignorance). But when they turned violent against us and persecuted us, besiege us, and prevented us from practicing our religion, we came to your land, and chose you above all others. We sought your protection and hoped that we would not be harmed in your land, O king."*

She (Umm Salamah) said: "Al-Najaashee said to them: *'Do you have with you anything which he brought (from Allaah)?'* Ja`far recited to him a passage from Surah Maryam (كهيعص), and by Allaah, al-Najaashee wept until his beard was soaked. And his bishops also wept until their books became wet when they heard what he recited to them."**]**[243]

Then al-Najaashee said: *'These words and what Moosaa (عليه السلام) brought came from the same lamp. Pass on, (you have been) rightly guided.'* (Then he addressing the two said): *'By Allaah! I we will never hand them over to you and I will not give you any satisfaction.'* Umm Salamah said: "When we left his presence. `Amr Ibn al-`Aaṣ said: 'By Allaah! Tomorrow I shall return to him and tell him something that will turn them all upside down. I shall certainly tell him that they claim that the god he worships, `Eesaa Ibn Maryam, is only a slave (of Allaah).'" She said: "`Abdullaah Ibn Rabee`ah, who was the more reasonable of the two men towards us, said: *'Don't do it, even if they have opposed us, they are related to us and have certain rights over us.'* But (Amr) insisted: 'By Allaah! I will do it.'"

She said: "Then he (`Amr) came to al-Najaashee the next day and said to him: 'O king! They say terrible things about `Eesaa Ibn Maryam. Send for them and question them about it.' So he sent for them to ask them about that. Nothing like that had happened

[243] And here ends the narration through the chain of Ziyaad, and this is what Ibn Hishaam reported in his "al-Seerah" (1/359-360), and the additions are from him.

to us before, so the people gathered and said to one another: *'What will you say about `Eesaa when he asks you about him?'* All agreed saying: *'By Allaah! We will say what Allaah has said about him, and what our Prophet has told us about him, (no matter what the consequences).'* When they entered upon him, he (al-Najaashee) said to them: *'What do you say about `Eesaa Ibn Maryam?'* Ja`far Ibn Abu Ṭaalib said to him: *'We say about him what our Prophet taught: 'he is the slave of Allaah and His Messenger, a Spirit created by Him and His Word that He bestowed upon Maryam the Virgin.'*" Al-Najaashee stretched his hand down to the ground and picked up a stick between his two fingers, and said: *''`Eesaa Ibn Maryam is no different than what you have said, not even as much as (the width or thickness of) this stick.'* His generals grumbled at this. So he responded: *'Even if you grumble, by Allaah!'* (Then he said to the Muslims): *'You people may leave now, for you are safe in this land. Whoever reviles you will be fined'*, (and he repeated it thrice). *'I would not like to have a mountain of gold in return for harming anyone of you.'* Al-Najaashee also said: *'Give these two their gifts back to them; I have no need for them. By Allaah! Allaah did not take from me bribe when He restored my kingdom to me, (so why should I take a bribe to go against Him concerning them)? And He (Allaah) did not listen to the people concerning me, (so why should I listen to them and go against Him)?'* So both of them left him, defeated and with their gifts returned to them, and we stayed with him, in the best land and under the best supporter." She said: "By Allaah! We remained like that until some trouble befell him – i.e. someone rose in revolt and challenged him for his kingdom – and by Allaah, we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over al-Najaashee, and there would come a man who did not recognize our status as al-Najaashee did. Al-Najaashee marched forth, and they were separated by the Nile. The Companions of the Messenger of Allaah ﷺ said: *'Who will go out and watch the battle, then bring us the news?'* Al-Zubair Ibn al-`Awwaam said: *'I will.'* He was one of the youngest of the people. They inflated a water skin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allaah to grant victory to al-Najaashee over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allaah when he ﷺ was in Makkah.[244] (But some of us stayed behind)."[245]

[244] I (al-Albaanee) say: This complete narration with this wording was also reported by Imaam Aḥmad in his Musnad (1740, 22498), **[TN:** and the Shaikh graded this narration as "Ḥasan", which is mentioned in the succeeding pages.**]**

[245] Al-Baihaqee in "al-Dalaa'il" (2/301-304)

Al-Zuhree said: I narrated this Hadeeth on the authority of Umm Salamah رضي الله عنها to `Urwah Ibn al-Zubair. `Urwah asked (al-Zuhree): 'Do you know what al-Najaashee meant when he said: *'Allaah did not take from me a bribe when He restored my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He (Allaah) did not listen to the people concerning me, so why should I listen to them and go against Him?*" I (al-Zuhree) said: 'I don't know, as Abu Bakr Ibn `Abdul Ramḥaan Ibn Ḥaartih Ibn Hishaam did not narrate to me about its meaning from Umm Salamah.' `Urwah said: (My aunt) `Aaishah رضي الله عنها informed me: 'Al-Najaashee's father was a king of the people (of Abyssinia), and he had a brother who had twelve sons. As for al-Najaashee's father, he had no other son except for al-Najaashee. The (elites) of Abyssinia formed an opinion among themselves and said: 'If we kill the father of al-Najaashee, and his brother takes over as the king, and he has twelve sons from his progeny, they will inherit the kingdom, and Abyssinia will live (and flourish) for a long time to come. They will not have clashes between them. So they turned against him (al-Najaashee's father) and killed him, and his brother became the king. (Al-Najaashee grew under his uncle's care) and was intelligent and judicious. He got his uncle's favor and had so much influence on his uncle that no one but he could direct all the affairs. When the (elite) of Abyssinia saw his status with his uncle, they said: 'This lad has overtaken the affairs of his uncle, and we could never be safe if he is made to rule over us, for he knows that we had killed his father. If he becomes the ruler, not a noble will be left among us except that he would be killed.' So they discussed whether to kill him or to have him exiled. So they approached his uncle and said to him: 'We have seen the position this youth enjoys with you, and you know that we killed his father and allowed you to take his place (as a king). We could never be safe if he ruled over us, for he would have us all killed. So you either kill him or have him exiled from our land.' His uncle replied: 'Woe to you! Previously you killed his father and today you want me to kill him? Rather, exile him from your land.' So, they took al-Najaashee to the marketplace and for six hundred Dirhams they sold him to a merchant who (planned) to take him on board a ship (to another country). It was autumn, and that evening the rain clouds had gathered. His uncle went out to soak in the rain but was fatally struck by a thunderbolt. (After his demise), the (elite) of Abyssinia rushed towards his sons but found that all of them were fools; not a single one of them was of sound judgment. The news spread wide across the land. So, some of them said to the others: 'By Allaah! You know well that the only king fit to manage the affairs of the country is the one you sold this morning. So, if you wish well for Abyssinia, then find him before he is taken away.' They went out in search of al-Najaashee and the person who had bought him. When they found them, they took him and brought him (to the palace) and placed a crown over his head, and made him sit on the throne, and declared him the king. The merchant said: 'Return to me my money since you have taken away my slave.' They refused, so he said: 'By Allaah, then I will speak to the king.' So he went to him and

said: 'O king, I had purchased a slave from the marketplace and paid his price, but those who sold him to me have taken him away and are not returning me my money.' So this was the first test for al-Najaashee's wisdom and justice. He said: 'Either you return his money or give him back his slave so that he returns with what is his.' They replied: 'Rather, we will return his money.'" So `Urwah said: 'This is why he had said: *'Allaah did not take from me a bribe when He restored my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He (Allaah) did not listen to the people concerning me, so why should I listen to them and go against Him?"*[246]

---

[246] I (al-Albaanee) say: The Ḥadeeth in its complete length is mentioned in "al-Seerah" of Ibn Hishaam, from his route on the authority of Ziyaad al-Bakkaa'ee from Ibn Is-ḥaaq which was mentioned earlier, with some statements preceding, and some succeeding others and some were omitted. Abu Nu`aim also reported this in his "al-Dalaa'il" (81-84) from a different route from Ibn Is-ḥaaq. Imaam Aḥmad also reported this in his "Musnad" (1740, 22498), but excluding the narration of al-Zuhree from `Urwah from `Aaishah. And its chain is "Ḥasan" and its narrators are all reliable, from the narrators of "Ṣaḥeeḥain". Al-Haithamee said in "al-Majma`" (6/27): "It was narrated by Imaam Aḥmad and its narrators are all of the level of "Ṣaḥeeḥ" except for Ibn Is-ḥaaq, and he was clear that he heard this narration (from al-Zuhree)."

[TN: In "al-Ṣaḥeeḥah (3190), Shaikh al-Albaanee said: The statement of the Prophet ﷺ: **"In the land of al-Ḥabashah (Abyssinia) is a king who does not allow anyone living under his domain to be oppressed. So go there to his land till Allaah provides for you some relief and solution to your trouble."**, was reported by al-Baihaqee in "al-Sunan al-Kubraa" (17734) with a concise narration, and the complete narration with its full length is in "al-Dalaa'il" (2/301).

This narration is also in "al-Seerah" (1/343) of Ibn Hishaam, "on the authority of Ibn Is-ḥaaq, that he said:…", and he narrated the Ḥadeeth without mentioning the chain, with the wording: **"Only if you were to travel to the land of al-Ḥabashah, for there is a king who does not oppress anyone (living there) with him, and it is the land of the truthful. So go there to his land till Allaah provides for you relief and a way out of what you are going through."**

Imaam Aḥmad also reported this in his "Musnad" (1740, 22498), but without the statement of the Prophet ﷺ, and I (al-Albaanee) say that its chain is "Jayyid" (excellent). – end of quote from al-Ṣaḥeeḥah.

The complete narration as reported in Musnad of Imaam Aḥmad is as follows:

It was narrated that Umm Salamah رضي الله عنها, the daughter of Abu Umayyah Ibn al-Mugheerah and the wife of the Prophet ﷺ, said: "When we came to the land of Abyssinia, we stayed under the protection of the best supporter, al-Najaashee, and we felt safe to practice our religion and we worshiped Allaah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to al-Najaashee concerning us and to give al-Najaashee gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops except that he was given a gift. Then they sent that with `Abdullaah Ibn Abee Rabee`ah Ibn al-Mugheerah al-Makhzoomee and `Amr Ibn al-`Aaṣ Ibn Waa'il al-Sahmee, and they (Quraish) told them what to do. They said to them: 'Give to each bishop a gift before you speak to al-Najaashee concerning them (the Muslims), then give al-Najaashee his gifts, then ask him to hand them over to you before he speaks to them.'" She said: "They set out and came to al-Najaashee when we were in the best land and under the best supporter, and they did not come to any bishop except they gave him his gift before they spoke to al-Najaashee. And they said to each bishop: 'Some foolish young men of ours have come to the land of the king; they have left the religion of their

people and they have not entered your religion, they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not to speak to them, for their people know best about them and how to handle them, and they know best about their faults.' They (the bishops) said to them: 'Yes (we will do that).' Then they brought their gifts to al-Najaashee and he accepted them from them. Then they spoke to him and said: 'O king! Some foolish young men of ours have come to your land, and they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles, and clans have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best their faults." She said: "Nothing was more hateful to `Abdullaah Ibn Abee Rabee`ah and `Amr Ibn al-`Aaṣ than that al-Najaashee should listen to what they (the Muslims) had to say. The bishops around him said: 'They have spoken the truth, O king! Their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people.' But al-Najaashee got angry and said: 'No, by Allaah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land and chose me over all others - until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection.' Then he sent for the Companions of the Messenger of Allaah ﷺ and summoned them. When his messenger came to them, they met together and said to one another: "What will you say to the man when you go to him?" They said: "By Allaah! We shall say what our Prophet ﷺ taught us and enjoined upon us, no matter what the consequences." When they came to him, al-Najaashee had also summoned his bishops and they had spread their books around him. He asked them: 'What is this religion for which you left your people, and you did not enter my religion or the religion of any of these nations?'" She said: "The one who spoke was Ja`far Ibn Abu Ṭaalib. He said to him: "O king! We were ignorant people, worshiping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbors; the strong among us would devour the weak. We were like this until Allaah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness, and his dignity. He called us to Allaah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbors well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans, and slander chaste women. He instructed us to worship Allaah alone and not associate anything with Him; he enjoined us to pray, give Zakaah, and Fast – and he listed the commandments of Islaam – and we believed in him and followed that which he brought. So we worshiped Allaah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us, they tortured us and put us to trials, and tried to make us give up our religion and go back to worshiping idols instead of worshiping Allaah, and so that would regard as permissible that which we used to regard as permissible of evil things (during our days of ignorance). But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land, and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king."" She said: "Al-Najaashee said to them: 'Do you have with you any of that which he brought from Allaah?' Ja`far replied to him: "Yes." Al-Najaashee said: 'Recite it to me.' So he recited to him the beginning of Surah Maryam (كهيعص), and by Allaah, al-Najaashee wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then al-Najaashee said: 'This and what Moosaa (عليه السلام) brought came from the same lamp.' (Then he addressing the two said): 'Go away, for we will never hand them over to you or harm them.'" Umm Salamah said: "When they left his presence, `Amr Ibn al-`Aaṣ said: 'By Allaah! Tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them.'" She said: "`Abdullaah Ibn Rabee`ah, who was the more reasonable of the two men towards us, said: 'Do not do it, for they have ties of kinship with us, even though they have differed from us.' (Amr) said: 'By Allaah! I shall certainly tell him that they claim that `Eesaa Ibn Maryam is a slave (of Allaah).'" She said: "Then he (`Amr) came to al-Najaashee the next day and said to him: 'O king! They say something very serious about `Eesaa Ibn Maryam;

And from the narration of Ibn Is-ḥaaq, the (names of the) two men from Quraish who went to Abyssinia were: `Amr Ibn al-`Aaṣ and `Abdullaah Ibn Abee Rabee`ah.

And from the narration of Moosaa Ibn `Uqbah and others, they said the two were: `Amr Ibn al-`Aaṣ and `Umaarah Ibn al-Waleed Ibn al-Mugheerah – and he (`Umaarah) was one of the seven against whom the Prophet ﷺ had supplicated when they placed the abdominal contents of a camel on the back of the Prophet ﷺ while he was prostrating near the Ka`bah.[247] And this is how it was mentioned earlier - from the Ḥadeeth of Ibn Mas`ood and Abu Moosaa al-Ash`aree.[248]

Anyhow, when `Amr and `Umaarah left Makkah (for Abyssinia), the wife of `Amr had also accompanied him. `Umaarah was a young and handsome man, and he misbehaved with the wife of `Amr Ibn al-`Aaṣ, and threw `Amr into the sea so that he would drown. But `Amr swam back to the boat. `Umaarah said to him: 'If I knew you could swim so

---

sent for them and ask them what they say about him.' So he sent for them to ask them about that. Nothing like that had happened to us before, so the people gathered and said to one another: "What will you say about `Eesaa when he asks you about him?" They said: "By Allaah! We will say what Allaah said about him, and what our Prophet had mentioned about him, no matter what the consequences." When they entered upon him, he (al-Najaashee) said to them: 'What do you say about `Eesaa Ibn Maryam?' Ja`far Ibn Abu Ṭaalib said to him: "We say about him what our Prophet taught: 'he is the slave of Allaah and His Messenger, a Spirit created by Him and His Word that He bestowed upon Maryam the Virgin.'" Al-Najaashee struck his hand on the ground and picked up a stick, then he said: '`Eesaa Ibn Maryam is no different than what you have said, not even as much as (the width or thickness of) this stick.' His bishops around him groaned when he said that. So he said (to the bishops): 'Even if you groan, by Allaah!' (Then he said to the Muslims): 'Go, for you are safe in this land. Whoever annoys you will be punished. I would not like to have a mountain of gold in return for harming anyone of you. Give these two their gifts back to them; we have no need for them. By Allaah! Allaah did not take from me a bribe when He restored my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He (Allaah) did not listen to the people concerning me, so why should I listen to them and go against Him?' So both of them left him, defeated and with their gifts returned to them, and we stayed with him, in the best land and under the best supporter." She said: "By Allaah! We remained like that until some trouble befell him – i.e. someone competed with him for his kingdom – and by Allaah, we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over al-Najaashee, and there would come a man who did not recognize our status as al-Najaashee did. Al-Najaashee marched forth, and they were separated by the Nile. The Companions of the Messenger of Allaah ﷺ said: "Who will go out and watch the battle, then bring us the news?" Al-Zubair Ibn al-`Awwaam said: "I will." He was one of the youngest of the people. They inflated a water skin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allaah to grant victory to al-Najaashee over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allaah when he ﷺ was in Makkah." [Musnad Aḥmad (1740, 22498) and its chain is "Ḥasan"]]

[247] [TN: See chapter 29 of this book.]

[248] [TN: The Aḥaadeeth of these two already preceded in the beginning of this chapter.]

well, I wouldn't have thrown you in the sea.' So, `Amr consequently hated him. Afterwards, when they both could not secure the Muhaajireen from al-Najaashee, `Umaarah had developed a relationship with some of the female family members of al-Najaashee. So `Amr betrayed him and disclosed this to al-Najaashee. So, al-Najaashee summoned him and had a spell cast on him, because of which he became insane and wandered off into the desert with the wild beasts.

Al-Umawee reported a long story in which he mentioned that `Umaarah lived on till the time of the Caliphate of `Umar Ibn al-Khaṭṭaab رضي الله عنه. And Allaah knows best.

Ibn Is-ḥaaq reported from his chain that Umm al-Mu'mineen, `Aaishah رضي الله عنها, said: *"When al-Najaashee died, we were told that a light would be seen perpetually at his grave."*[249]

Abu Dawood also reported this in his Sunan from the route of Ibn Is-ḥaaq.[250]

And it is reported in the "Ṣaḥeeḥain" from Abu Hurairah رضي الله عنه: *"Allaah's Messenger ﷺ informed (the people) about the death of al-Najaashee on the very day he died. He ﷺ went towards the Musalla (praying place) and the people stood behind him in rows, he ﷺ then said four Takbeers (i.e. offered the Funeral prayer)."*[251]

Imaam al-Bukhaaree also reported this from Jaabir Ibn `Abdullaah رضي الله عنهما that when al-Najaashee died, the Prophet ﷺ said: **❝Today a pious man (from Abyssinia) has died. So get up and offer the funeral prayer for your brother Aṣ-ḥamah (al-Najaashee).❞** [252]

---

[249] (Shaikh al-Albaanee said): Reported by Ibn Hishaam in his "al-Seerah" (1/364), and its chain is "Ḥasan"

[250] (Shaikh al-Albaanee said): Reported in Sunan Abu Dawood (2523), with the wording: "…we used to say…" He reported it from the route of Salamah Ibn al-Faḍhal from Ibn Is-ḥaaq. Al-Ḥaafiẓh said about Salamah: "He is truthful but makes many mistakes."

[TN: Shaikh al-Albaanee graded the narration of Sunan Abu Dawood, which is reported from the route of Salamah, as "Ḍha`eef", but it has the supporting chain, from the narration of Ibn Hishaam which is "Ḥasan" and elevates this narration to the level of "Ḥasan li Ghairihee".**]**

[251] Ṣaḥeeḥ al-Bukhaaree (1245, 1318, 1327, 1328, 1333, 3880) and Ṣaḥeeḥ Muslim (951-62, 63); see also "Aḥkaam al-Janaaiz" (89-90) of Shaikh al-Albaanee.

[252] Ṣaḥeeḥ al-Bukhaaree (1317, 1320, 1334, 3877, 3878, 3879) and Ṣaḥeeḥ Muslim (952-64, 65, 66; 953-67)

And this has also been reported from Anas Ibn Maalik, Ibn Mas`ood and others رضي الله عنهم.

In some of the narrations his name is mentioned as: "Aṣ-ḥamah" (أصحمة),[253] and in some others, it is: "Maṣ-ḥamah". The correct name is "Aṣ-ḥamah Ibn Bahr", and he was an honest, devout, and intelligent man, just and knowledgeable رضي الله عنه.

Yunus reported from Ibn Is-ḥaaq: The name of al-Najaashee was "Maṣ-ḥamah", but in the copy corrected by al-Baihaqee, it is: "Aṣ-ḥam", its equivalent in `Arabic is "`Aṭiyyah" (gift).

Ibn Is-ḥaaq also said: As for "al-Najaashee" then it is a title of the king like: "Khosrau" (Kisra) and "Heraclius" (Hiraql).[254]

I (Ibn Katheer) say: He (Ibn Is-ḥaaq) mentioned it this way, whereas he might have meant: "Caesar" (Qaisar) (instead of "Heraclius").[255] As for "Caesar" (قيصر), it was the title given to those who were ruling al-Shaam (greater Syria) along with the Roman peninsula. "Khosrau" (كسرى) was the title given to those who were ruling Persia. "Pharaoh" (Fir`aun - فرعون) was the title given to those who were ruling Egypt. "Al-Muqawqis" (المقوقس) was the title of those who were ruling Alexandria. "Tubba`" (تُبَّعٍ) was the title of those who were ruling Yemen. "Al-Najaashee" (النجاشي) was the title of those who were ruling al-Ḥabashah (Abyssinia). "Batlaimoos" (بَطْلَيْمُوسُ) was the title of those who were ruling Greece; some said it was for "al-Hind" (Indian sub-continent). "Khagan" (خاقان) was the title of the Mongolian ruler.

---

[253] (Shaikh al-Albaanee said): This is more correct because the Shaikhain (al-Bukhaaree and Muslim) agreed upon this narration, from the Ḥadeeth of Abu Hurairah and Jaabir رضي الله عنهما. As for the narration which is mentioned next, it is not authentic, which I will clarify.

[254] I (al-Albaanee) say: This was reported by al-Hakim in "al-Mustadrak" (4244), on the authority of Yunus Ibn Bukair, and the chain of this narration is "Mu`ḍhal Ḍha`eef" (weak because of omission of two or more consecutive narrators from the chain of narration) as it is clearly apparent. So, his correct name was: "Aṣ-ḥamah", as mentioned earlier (from the narration of Ṣaḥeeḥain).

[255] **[TN:** "Caesar" and "Khosrau" are titles of the kings and not their names, is further supported from the Ḥadeeth that the Prophet ﷺ said: **❝If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allaah's cause.❞** [Ṣaḥeeḥ al-Bukhaaree (3120, 3121, 3618, 6629, 6630) and Ṣaḥeeḥ Muslim (2918-75, 76, 2919-77, 78), from the Aḥaadeeth of Abu Hurairah and Jaabir Ibn Samurah رضي الله عنهما**]**

Some of the scholars have said: The Prophet ﷺ offered the funeral prayer for him because he was hiding his faith from his people. So when he died, there was no one to offer the funeral prayer for him (in Abyssinia). This is why the Prophet ﷺ prayed for him (in absentia).

They also said: If the funeral prayer was already offered for a person in his town, then it is not legislated to offer it in another town (in absentia). This is why no funeral prayer was offered for the Prophet ﷺ except in Madeenah, neither the people of Makkah nor of any other place offered (in absentia). Similarly, when Abu Bakr, `Umar, `Uthmaan or any other Companions died, it is not narrated that funeral prayer in absentia was offered for them, except for the funeral prayers in the town in which they died. And Allaah knows best.[256]

[Shaikh al-Albaanee's addendum]

Narrated `Umair Ibn Is-ḥaaq: Ja`far رضي الله عنه said to the Messenger of Allaah ﷺ: *"O Messenger of Allaah! Give me permission to migrate to a land where I can worship Allaah alone without fearing anyone (from the creation)."* So he was granted permission and he went towards al-Najaashee.

`Umair then said: `Amr Ibn al-`Aaṣ (after embracing Islaam) informed him: "When I saw that Ja`far and his associates were enjoying peace and safety in Abyssinia, I became envious and thought of bringing him and his associates back (to Makkah). So I went to al-Najaashee's (place) and said: 'Allow permission for `Amr Ibn al-`Aaṣ (meaning himself) to enter.' When I was allowed to enter, I said: 'In our land (i.e. Makkah), we have a cousin of this man who claims that people have no Ilaah (god worthy of being

[256] **[TN:** Regarding funeral prayer in absentia, Shaikh Muḥammad Ibn Ṣaaleh al-`Uthaymeen رحمه الله said: The most correct scholarly view is that offering the funeral prayer in absentia is not prescribed except when the funeral prayer has not been offered for the deceased, such as when a person dies in a Kaafir land and no one offers the funeral prayer for him, because it is obligatory to offer the funeral prayer. As for those for whom the funeral prayer has been offered, the correct view is that it is not prescribed to offer the funeral prayer for them, i.e., in absentia, because that was not narrated in the Sunnah except in the case of the al-Najaashee, because the funeral prayer was not offered for al-Najaashee in his own country. Hence the Prophet ﷺ offered the funeral prayer for him in Madeenah. Other great men and leaders died but there is no report that he ﷺ offered the funeral prayer for them.

Some of the scholars said: Whoever has benefited Islam by means of his wealth or knowledge, then funeral prayer may be offered for him in absentia, but if that is not the case then the funeral prayer should not be offered. Some scholars said that the funeral prayer may be offered in absentia in all cases, but this is the weakest of the scholarly views. [سبعون سؤالاً في أحكام الجنائز ص9]**]**

worshiped) except One Ilaah (i.e. Allaah). By Allaah! If you do not relieve us of him (Ja`far) and his associates, my companions and I would never cross this sea for you again. Al-Najaashee said: 'Where is he?' I said: 'He will only come if you send your messenger to him. He will not come with me alone.' So, al-Najaashee sent his messenger with me and we found that he (Ja`far) was sitting with his associates. He was informed to come to al-Najaashee and he complied. When we arrived at the door of al-Najaashee's (palace), I said: 'Allow permission for `Amr Ibn al-`Aaṣ to enter.' And he (Ja`far) called from behind me saying: *'Allow permission for the Group of Allaah عز وجل to enter.'* A voice was heard and he was granted permission to enter before me. So he entered and I entered after him. Al-Najaashee was sitting on his throne, so I went to him and sat in front of him and made Ja`far sit behind me. And between every two of his associates, I placed one of my companions.' Al-Najaashee remained silent (for a long time) and we remained silent. [I said to myself: 'Will this Abyssinian slave ever speak?'] Then al-Najaashee spoke and said: 'Speak!' I said: 'We have in our land a cousin of this man who claims that people have no Ilaah (god worthy of being worshiped) except One Ilaah (i.e. Allaah). By Allaah, if you do not kill him, I would never cross this sea ever again.' [Then al-Najaashee addressed `Amr's companions: *'What do you have to say?'* They said: *'We are upon what `Amr has said.'* Al-Najaashee said: *'O group of Allaah! Speak.'* So Ja`far read the Tashahhud. `Amr added: 'By Allaah! That was the day when I, for the first time, heard the Tashahhud.' Ja`far said: " أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ" (I bear witness that none has the right to be worshiped except Allaah, and I bear witness that Muḥammad is His Slave and Messenger). Al-Najaashee said: *'But what about you?'*] Ja`far replied: *'My cousin (i.e. the Prophet ﷺ) has spoken the truth, and I am upon his religion.'* Then al-Najaashee made a loud noise, and then he said: *'Was it the same Angel which visited Moosaa (عليه السلام)? And what do you have to say about `Eesaa Ibn Maryam?'* Ja`far said: *'He (`Eesaa) is the Spirit created by Allaah, and His Word (which He bestowed upon Maryam).'"*

`Amr added: "He (al-Najaashee) picked up something from the ground and said: *'He (Ja`far) did not err in what he has said even to the likeness of this thing. By Allaah! Were it not for my kingdom, I would have followed you.'* Then he said to me: 'I wish you and your companions should never come to me again. (and he said to Ja`far: 'You are safe in my land. Whoever hurt you will be killed and whoever insults you will be punished.'… (to its end)

The Ḥadeeth was reported by al-Ṭabaraanee and al-Bazzaar, and the words within the brackets are from his narration.[257]

[257] Al-Ṭabaraanee, and al-Bazzaar in his "Musnad" (1325), as well as in "Kashf al-Astaar (1740), and the wording within the brackets are from him.

And Abu Maalik al-Ashja`ee narrated: I was sitting with Muḥammad Ibn Ḥaaṭib رضي الله عنه, and he said: The Messenger of Allaah said: **❝In a dream, I have been shown a place, a land of date palm trees, so go towards it.❞** Muḥammad Ibn Ḥaaṭib said: So (my father) Ḥaaṭib and Ja`far took the sea route and went towards al-Najaashee, and I was born in that boat.

(Shaikh al-Albaanee said): This was reported by Imaam Aḥmad in his "Musnad" (18278), and its chain is "Ṣaḥeeḥ".

And in another narration, Imaam Aḥmad reported (15453, 18278, 27466), from another route, Muḥammad Ibn Ḥaaṭib رضي الله عنه narrated from his mother, Umm Jameel Bint al-Mujallil رضي الله عنها, she said: "I set out with you from Abyssinia. While we were a night or two nights distance from al-Madeenah, I cooked food for you but ran out of wood. So I went out to look for some more wood, and you overturned the pot and (the hot food) spilled on your arm. So I went to the Prophet ﷺ and said to him: 'O Messenger of Allaah, may my father and mother be sacrificed for you, this is Muḥammad Ibn Ḥaaṭib, [and he is the first one to be named with your name].' So he ﷺ put some spittle in your mouth, wiped over your head, and supplicated for you, and then he ﷺ spat on your arm and said:

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسْ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

❝Lord of the people, remove the disease and cure him, for You are the Great Curer. There is no cure but through You, which leaves behind no disease.❞

And you did not get up from there except that your hand was healed."[258]

(Shaikh al-Albaanee said): This is how it was reported in "Majma` al-Zawaaid" (6/29), and al-Haithamee said: "`Umair Ibn Is-ḥaaq was considered as reliable by Ibn Ḥibbaan and others, and there is some objection against him but it does not affect his reliability. The rest of the narrators of the chain are of the level of "Ṣaḥeeḥ"

(Shaikh al-Albaanee said): And from a different route al-Baghawee also reported it in "al-Isaabah", and he said: "Its chain is "Jayyid" (excellent)"

[258] I (al-Albaanee) say: This was reported by al-Bukhaaree in his book "al-Taareekh" (1/17), as was mentioned in "al-Istee`aab" and the additional words in the brackets are from him. This is how it was also reported by al-Ṭabaraanee, as was mentioned in "al-Majma`" (6/28), and from the route of al-Ṭabaraanee, Abu Nu`aim also reported it in "al-Dalaa'il" (pg. 168), but its chain is "Ḍha`eef" (Weak). But this is reported from a different chain in "al-Isaabah", so this is narration is strengthened by that one; especially, when the incident of the (cooking) pot,

and the spittle, and the supplication is mentioned from another route from Muḥammad Ibn Ḥaaṭib, as reported by Imaam Aḥmad and others with a "Ṣaḥeeḥ" chain.

[TN: Narrated Muḥammad Ibn Ḥaaṭib رضي الله عنه: "The content of the (cooking) pot spilled on my hand, so my mother took me to the Messenger of Allaah ﷺ while he was at some place, and he said some words and from which he said was: **❝Lord of the people, remove the disease and cure him, for You are the Great Curer. There is no cure but through You, which leaves behind no disease.❞** [Musnad Aḥmad (15452, 18276, 18281). These narrations are narrated with a "Ṣaḥeeḥ" chain.] There is still another route for this Ḥadeeth as reported in Musnad Aḥmad (15454, 18277) but it is "Ḍha`eef" because in its chain is Shareek, who had a weak memory.**]**

[TN: Before ending this chapter, one important point needs to be clarified. It has already preceded that `Amr Ibn al-`Aaṣ was one of the staunch enemies of Islaam, and he was one of the delegates sent by Quraish to Abyssinia, in order to convince al-Najaashee to expel the Muslims and to hand them over to the Quraish. But all this was before he embraced Islaam. After he became Muslim, the Prophet ﷺ affirmed that `Amr had become a sincere Believer.

`Uqbah Ibn `Aamer رضي الله عنه narrated that the Messenger of Allaah ﷺ said: **❝The people submitted while `Amr Ibn al-`Aaṣ believed.❞** [Sunan al-Tirmidhee (3833) and graded as "Ḥasan" by Shaikh al-Albaanee. See al-Ṣaḥeeḥah (155)]

This is referring to the saying of Allaah تعالى:

﴿قَالَتِ الأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُواْ وَلَكِن قُولُواْ أَسْلَمْنَا وَلَمَّا يَدْخُلِ الايمَنُ فِى قُلُوبِكُمْ﴾

{The Bedouins say: "We believe." Say (O Muḥammad to them): "You do not believe, but say: 'We have submitted,' for Faith has not yet entered your hearts..."} {Surah al- Ḥujuraat (49): 14]

Ibn Katheer said in his Tafseer: "Allaah chastises the Bedouins who, when they embraced Islaam, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts." –end of quote

Narrated Abu Hurairah رضي الله عنه that the Messenger of Allaah ﷺ said: **❝The two sons of al-`Aaṣ, Hishaam and `Amr are believers.❞** [Musnad Aḥmad (8042, 8338, 8641, 8642), Mustadrak al-Ḥaakim (5053, 5905) and graded as "Ḥasan" by Shaikh al-Albaanee in al-Ṣaḥeeḥah (156)]

Ibn Shumaasah reported: We visited `Amr Ibn al-`Aaṣ رضي الله عنه when he was on his deathbed. He wept for a long time and turned his face towards the wall. His son said: "O father, did not the Messenger of Allaah ﷺ give you the good news of such and such? Did he ﷺ not give you glad tidings of such and such?" Then he (`Amr) turned his face towards us and said: "The best thing which you can count upon is the affirmation that: Laa ilaaha illallaah (there is no true god except Allaah), and that Muḥammad is the Messenger of Allaah. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allaah (ﷺ), and there was no other desire stronger in me than that of killing him. Had I died in that state, I would have definitely been one of the dwellers of Fire (Hell). When Allaah instilled the love for Islaam in my heart, I went to Messenger of Allaah ﷺ and said: 'Extend your right hand, so that I pledge allegiance to you.' He ﷺ stretched out his right hand, but I withdrew my hand. He said: **❝What is the matter, O `Amr?❞** I said: 'I wish to lay down same conditions.' He ﷺ asked: **❝What conditions do you wish to put forward?❞** I replied: 'To be granted forgiveness.' He ﷺ said: **❝Do you not know that (embracing) Islaam wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Ḥajj (pilgrimage) wipes out all the previous sins.❞** Thereafter, no one was dearer to me than Messenger of Allaah ﷺ, and none was more respectable than him in

[End of Shaikh al-Albaanee's addendum]

---

my eyes. So bright was his splendor that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of Jannah. Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no (female) mourner or fire should accompany my bier. When you bury me, fill my grave well with earth; then stand around my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer I can give to the Messengers of my Rabb (the angels in grave)." [Ṣaḥeeḥ Muslim (121-192)]

Shaikh al-Albaanee said in al-Ṣaḥeeḥah: So based on these Aḥaadeeth, it is nor permissible to insult and belittle `Amr Ibn al-`Aaṣ رضي الله عنه – like how some of the modern day writers do today *, and many others do the same – all this because of the differences, rather, his fighting against `Alee رضي الله عنه. The thing which took place between him and `Alee does not negate his Imaan; as having Imaan does not mean that one is perfect and without fault, especially, when it is said that what happened was due to his (`Amr's) judgment and not because of his desires. [See al-Ṣaḥeeḥah (1/289)]

* A lot of books and other materials over the internet, especially in the English language disparage some of the Companions, especially Mu`aawiyah and those who were with him, like `Amr Ibn al-`Aaṣ رضي الله عنهم اجمعين. Take for example the book: "Men around the Messenger", written by Khaalid Muḥammad Khaalid al-Miṣree. The author of this book tried to defame Abu Dharr, `Amr Ibn al-`Aaṣ, Abu Moosaa al-Ash`aree, and Mu`aawiyah رضي الله عنهم. Then there are those who did not even feel shy to defame even the likes of `Uthmaan رضي الله عنه. And Allaah's help is sought.]

Chapter 35: Mentioning of `Umar's conversion to Islaam

Ibn Is-ḥaaq said: When `Amr Ibn al-`Aaṣ and `Abdullaah Ibn Abu Rabee`ah returned to Quraish, having failed to achieve their aim, i.e. bringing back the Companions of the Messenger of Allaah ﷺ, and having been rudely rejected by al-Najaashee, (it was during this period) that `Umar Ibn al-Khaṭṭaab رضي الله عنه accepted Islaam. He was a man known for his determination and fearless nature, capable of defending his supporters. The Companions of the Messenger of Allaah ﷺ had protection through him and through Hamza, so that they could stand up to Quraish.

`Abdullaah Ibn Mas`ood رضي الله عنه used to say: *"We were unable to pray at the Ka`bah until `Umar accepted Islaam. When he accepted Islaam, `Umar fought the Quraish until he was able to pray at the Ka`bah, and we prayed with him."*[259]

I (Ibn Katheer) say: It has been established in Ṣaḥeeḥ al-Bukhaaree that Ibn Mas`ood رضي الله عنه said: *"We have been powerful since (the day) `Umar accepted Islaam."*[260]

Ziyaad al-Bakkaa'ee said: Mis`ar Ibn Kidaam informed me, from Sa`d Ibn Ibraaheem, who said: Ibn Mas`ood رضي الله عنه narrated: *"`Umar's conversion to Islaam was a (source of) victory (for the Muslims), his migration (to al-Madeenah) was a (source of) help (for them), and his reign was a (source of) mercy. We could not pray at the Ka`bah until `Umar accepted Islaam, and when he did, he fought the Quraish until he was able to pray at the Ka`bah, and we prayed with him."*[261]

---

[259] This was reported by Ibn Sa`d in "al-Ṭabaqaat al-Kubraa" (3/270) with a "Ṣaḥeeḥ" chain; and it is also supported by the next narration.

[260] Ṣaḥeeḥ al-Bukhaaree (3684, 3863). It was also reported by al-Ḥaakim in "al-Mustadrak" (4490) and he wrongfully claimed that it was not reported in the Ṣaḥeeḥain.

[261] (Shaikh al-Albaanee said): This is a more complete statement of Ibn Is-ḥaaq than the previous, and it is also mentioned in "al-Seerah" of Ibn Hishaam (1/342) and its chain is "Ḥasan", except for the disconnection between Sa`d (Ibn Ibraaheem) and Ibn Mas`ood. Ibn Sa`d also reported with this wording in "al-Ṭabaqaat al-Kubraa" (3/270), but in place of Sa`d he mentioned al-Qaasim Ibn `Abdul Ramḥaan (as a sub-narrator). But al-Ḥaakim mentioned this in his "al-Mustadrak" (4487) with a connected chain, from the route of `Aaṣim Ibn `Alee, that al-Mas`oodee narrated, from al-Qaasim Ibn `Abdul Ramḥaan, from his father, from `Abdullaah (Ibn Mas`ood). But al-Ḥaakim only reported the second part of the narration, and said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him.

Ibn Is-ḥaaq also said: The incident of `Umar's conversion to Islaam happened after the departure of some of the Companions of the Messenger of Allaah ﷺ to Abyssinia.

(Ibn Is-ḥaaq said): `Abdul Ramḥaan Ibn al-Ḥaarith Ibn `Abdullaah Ibn `Ayyaash Ibn Abee Rabee`ah, from `Abdul `Azeez Ibn `Abdullaah Ibn `Aamer Ibn Rabee`ah, [from his father][262] (`Abdullaah Ibn `Aamer), that his mother, `Umm `Abdullaah, Bint Abee Ḥathmah رضي الله عنها said: "By Allaah! We were preparing to depart for Abyssinia; `Aamer had gone out to get something which we needed. At that time `Umar came along and stopped – at that time he was still a polytheist (Mushrik)." She added: "We had suffered violence and harm from him. He said: *'So you are leaving then, Umm `Abdullaah?'* She said: *'Yes! We are leaving for one of Allaah's land – for you have harmed us and maltreated us – (and we will stay there) till Allaah provides for us a way out.'* He said: *'May Allaah be with you!'*" She added: "I saw in him a gentleness which I had never seen before. And then he left, and it seemed to me that our departure had saddened him." She said: "When `Aamer arrived with our things, I said to him: *'O Abu `Abdullaah, only if you were to see `Umar just now, and his kindness and his concern for us!'* He (`Aamer) said: *'Do you hope that he will accept Islaam?'* I said: *'Yes (I do)!'* He replied: *'That man you saw won't accept Islaam till the donkey of al-Khaṭṭaab accepts Islaam!'* She said: "He (`Amr) said this in despair at him because of what was seen of his harshness and cruelty against Islaam."[263] [264]

---

[262] (Shaikh al-Albaanee said): In many instances where this narration is mentioned, the phrase: *"from his father"*, is missing, and it is necessary to point this out because of two reasons. First: Because the narration clearly mentions that she is the mother of `Abdullaah (Umm `Abdullaah), (and she is the grandmother of) `Abdul `Azeez and not his mother. Secondly: Ibn Abee Ḥaatim recorded in his biography about `Abdul `Azeez that he narrated from his father. And Ibn Is-ḥaaq and Sammaak Ibn Ḥarb have reported from `Abdul `Azeez. And this is what Ibn Ḥajar has favored as well in "al-Lisaan". This is why I have graded this narration as "Qawiy" (strong).

[263] **[TN:** The cruelty of `Umar was well known, not even his own sister, Faatimah Bint al-Khaṭṭaab, and his brother-in-law were spared by him.

Narrated Qais: I heard Sa`eed Ibn Zaid Ibn `Amr Ibn Nufail رضي الله عنهما saying to the people: *"If you but saw me and `Umar's sister tied and forced by `Umar to abandon Islaam while he was not yet a Muslim. And if the mountain of Uḥud were to collapse for the evil which you people have done to `Uthmaan, it would have the right to do that."* [Ṣaḥeeḥ al-Bukhaaree (3862, 3867, 6942)]

Sa`eed Ibn Zaid was the son of Zaid Ibn `Amr Ibn Nufail and he was among the early converts to Islaam. The detail about his conversion has already preceded in chapter no. 8**]**

[264] **[TN:** Imaam Aḥmad also reported with this chain in "Faḍhaa'il al-Ṣaḥaabah" (371a) and Shaikh Waṣee-ullaah `Abbaas graded its chain as "Ḥasan".**]**

I (Ibn Katheer) say: This refutes the claim of those who say that he (`Umar) was the fortieth Muslim[265] at that time, because (it is established that) those who migrated to Abyssinia were more than eighty persons. Unless that is, it is said that he was the fortieth (remaining Muslim in Makkah) after the Muhaajireen had departed to Abyssinia. This is further supported by the Aḥaadeeth and long narrations, concerning the conversion of `Umar رضي الله عنه, which Ibn Is-ḥaaq had reported his "al-Seerah". And all praise is for Allaah alone.

Ibn Is-ḥaaq said: Naafi`, the freed-slave of Ibn `Umar informed me that Ibn `Umar رضي الله عنهما said: "When `Umar became a Muslim, he inquired: *'Which man of Quraish is bet at making announcements?'* He was told: 'Jameel Ibn Ma`mar al-Jumahee (is the man).' The next morning `Umar went to him." Ibn `Umar adds: "So I followed (`Umar) to see what he would do; I was a lad at that time but understood all that I saw. When `Umar reached the man, he said to him: *'O Jameel! Do you know that I have accepted and entered the religion of Muḥammad* ﷺ*?'"* Ibn `Umar continued: "By Allaah! No sooner had `Umar told him this than off he went, with his lower garment trailing. `Umar followed him, and I too followed him until he stopped at the door of al-Masjid (al-Ḥaraam) and shouted at the top of his voice: 'O Quraish, – and at that time the Quraish were in the inner chambers around the Ka`bah – Ibn al-Khaṭṭaab has abandoned the religion (of his ancestors).'" Ibn `Umar said: "`Umar from behind him yelled: *'He lies! Rather, I have become a Muslim and I testify that none has the right to be worshiped except Allaah and that Muḥammad is the Messenger of Allaah!'* People were enraged against him, and soon he was fighting them and they were fighting him. They kept fighting till the sun was high over their heads." Ibn `Umar continued: "At last he was exhausted and sat down, while they stood around him. He told them: *'Do what you want! I swear by Allaah! If we (Muslims) were three hundred strong men, either we would have left the battlefield for you or you would have to us.'* [In another narration, it is: *'O enemies of Allaah! By Allaah, if there were three hundred Muslims, we would have expelled you from Makkah.'*] While they were in that state, a Shaikh from Quraish – who was finely dressed in a robe from Yemen and an embroidered shirt – came up and stood there. He asked: 'What's going on with you?' They replied: '`Umar has deserted the religion (of his ancestors).' He said: 'So what? If a man chooses to do something, what has it got to do with you? Do you think that his tribe, Banoo `Adee, will surrender him to you like this? Let the man go!'" Ibn `Umar said: "By Allaah! They withdrew like a garment being stripped from him. Then after the migration to al-Madeenah, I asked my

[265] **[TN:** There is a weak narration about the conversion of `Umar to Islaam in which it is mentioned that there were around forty Muslims – men and women – gathered in the house near al-Ṣafaa. This Ḥadeeth will be mentioned at the end of this chapter with mentioning the reason for its weakness; In shaa Allaah.**]**

father: *'O father! Who was that man who drove away the people that were fighting with you in Makkah, on the day you accepted Islaam?'* He replied: *'That, my son, was al-`Aaṣ Ibn Waa'il al-Sahmee, [the father of `Amr Ibn al-`Aaṣ].'"*

The chain of this narration is "Jayyid Qawiy" (extremely strong).[266] It also points to the delay in `Umar's conversion to Islaam. This is because `Abdullaah Ibn `Umar participated in the battle of Uḥud for the first time when he was fourteen years old. The battle of Uḥud occurred in the third year after Hijrah. He was at the age of discrimination on the day his father accepted Islaam, an event that must have occurred some four years before the Prophet's migration to al-Madeenah. And that is some nine years after the beginning of the mission of the Prophet ﷺ. And Allaah knows best.

[Shaikh al-Albaanee's addendum]

Narrated Ibn `Umar رضي الله عنهما: The Messenger of Allaah ﷺ supplicated: **"O Allaah! Honor Islaam through the dearest of these two men to you: Through Abu Jahl or through `Umar Ibn al-Khaṭṭaab."** He (Ibn `Umar) said: "And the dearest of them to Him was `Umar."

Reported by al-Tirmidhee in his "Sunan" (3681), and he said: "The Ḥadeeth is "Ḥasan-Ṣaḥeeḥ"".[267] Also reported by Ibn Sa`d in "al-Ṭabaqaat al-Kubraa" (3/202), al-Ḥaakim in

---

[266] I (al-Albaanee) say: It was reported by al-Ḥaakim in "al-Mustadrak" (4493), from the route of Ibn Is-ḥaaq, and he said: "It is "Ṣaḥeeḥ as per the condition of Muslim"", and al-Dhahabee agreed with him. And what adds to the strength of this narration is what al-Bukhaaree reported in his "Ṣaḥeeḥ" (3864), from the route of Zaid Ibn `Abdullaah Ibn `Umar, from his father, who said: "While `Umar was at home in a state of fear, there came al-`Aaṣ Ibn Waa'il al-Sahmee, Abu `Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Banee Sahm who were our allies during the Jaahiliyyah (pre-Islaamic period of ignorance). Al-`Aaṣ said to `Umar: *'What is wrong with you?'* He said: *'Your people claim that they would kill me if I become a Muslim.'* Al-`Aaṣ said: *'Nobody will harm you after I have given protection to you.'* So, al-`Aaṣ went out and met the people streaming in the whole valley; he said: *'Where are you going?'* They said: 'We want Ibn Al-Khaṭṭaab who has embraced Islaam." Al-`Aaṣ said: *'There is no way for anybody to touch him.'* So the people retreated."

In another narration, a-Bukhaaree reported in his "Ṣaḥeeḥ" (3865) that Ibn `Umar رضي الله عنهما said: "When `Umar embraced Islaam, all the (disbelieving) people gathered around his home and said: '`Umar has embraced Islaam.' At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibaaj (i.e. a kind of silk) and said: *'`Umar has embraced Islaam. Nobody can harm him for I am his protector.'* I then saw the people going away from `Umar and I asked who the man was, and they said: 'Al-`Aaṣ Ibn Waa'il.'"

[TN: The Ḥadeeth under discussion was also graded as "Ḥasan" by Shaikh Waṣee-ullaah `Abbaas in his checking of "Faḍhaa'il al-Ṣaḥaabah" (372b).**]**

[267] **[TN:** Shaikh al-Albaanee رحمه الله graded this Ḥadeeth as "Ṣaḥeeḥ" in his checking of Sunan al-Tirmidhee.

"al-Mustadrak" (4483, 4484), Musnad Aḥmad (5696), and al-Ḥaakim said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him; and he (al-Ḥaakim) reported from two routes from Naafi`, from Ibn `Umar. Then he (al-Ḥaakim) and Ibn Maajah (105) reported it from the Ḥadeeth of `Aaishah رضي الله عنها.[268] He (al-Ḥaakim) also reported it from the Ḥadeeth of Ibn Mas`ood رضي الله عنه.[269] Ibn Sa`d also reported it in "al-Ṭabaqaat

---

Al-Tirmidhee (3683) also reported it from the Ḥadeeth of Ibn `Abbaas رضي الله عنهما that the Prophet ﷺ said: **❝O Allaah! Honor Islaam through Abu Jahl Ibn Hishaam or through `Umar Ibn al-Khaṭṭaab.❞** He (Ibn `Abbaas) said: "So it happened that `Umar came the next day to the Messenger of Allaah ﷺ and accepted Islaam." But the chain of this narration was graded as "Ḍha`eef Jiddan" (very weak) by Shaikh al-Albaanee. In its chain is al-Naḍhar Ibn `Abdul Ramḥaan al-Khazzaaz, and his narrations are abandoned.**]**

[268] **[TN:** In his Sunan (105), Ibn Maajah reported it from `Aaishah رضي الله عنها that the Messenger of Allaah ﷺ said: **❝O Allaah! Strengthen Islaam with `Umar Ibn al-Khaṭṭaab in particular.❞**

The Ḥadeeth is "Ṣaḥeeḥ li Ghairihee" (Ṣaḥeeḥ due to supporting chain) but without the wording: **"in particular"**, and the chain of this narration is "Ḍha`eef" (weak) due to `Abdul Malik Ibn al-Maajishoon and his Shaikh Muslim Ibn Khaalid al-Zanjee who have been declared as "Ḍha`eef" by a majority of the scholars. But this narration has a strong support. Al-Ḥaakim (4485) reported it from a different route, from `Abdul `Azeez Ibn `Abdullaah al-Uwaisee that Abee Salamah al-Maajishoon narrated, from Hishaam Ibn `Urwah, from his father, from `Aaishah رضي الله عنها. Al-Ḥaakim said: "It is "Ṣaḥeeḥ as per the condition of the Shaikhain"", and al-Dhahabee agreed with him. Al-Ḥaafiẓh Ibn Ḥajar said in "al-Fatḥ" (7/48): "This was narrated by al-Ḥaakim and its chain is "Ṣaḥeeḥ". And Shaikh al-Albaanee said: "It is "Ṣaḥeeḥ" like they have said". See Shaikh al-Albaanee's "al-Ṣaḥeeḥah" (3225) for a detailed discussion on this.**]**

[269] **[TN:** Ibn Mas`ood رضي الله عنه narrated: The Messenger of Allaah ﷺ said: **❝O Allaah! Honor Islaam through `Umar Ibn al-Khaṭṭaab or Abu Jahl Ibn Hishaam.❞** So Allaah accepted the supplication of His Messenger in the favor of `Umar Ibn al-Khaṭṭaab رضي الله عنه, and through him, He تعالى spread the Islaamic nation, and through him destroyed the idols. ["al-Mustadrak" of al-Ḥaakim (4486)]**]**

****

[TN: The following are a few narrations regarding `Umar Ibn al-Khaṭṭaab which became famous and widespread, but are "Ḍha`eef" (Weak):

The first narration: Regarding the conversion of `Umar رضي الله عنه and he hitting his sister:

a) The first narration: Ibn Is-ḥaaq said: Regarding the incident of `Umar Ibn al-Khaṭṭaab's conversion to Islaam, as I have been informed, came about as a result of the conversion of his sister Faatimah Bint al-Khaṭṭaab, who was married to Sa`eed Ibn Zaid Ibn `Amr Ibn Nufail. She accepted Islaam and her husband also did the same, and they were concealing their conversion from `Umar. Nu`aim Ibn `Abdullaah al-Nahhaam, a member of the Banee `Adee tribe, had also converted to Islaam but had concealed his conversion from his people. Khabbaab Ibn al-Arat used to visit Faatimah Bint al-Khaṭṭaab to teach the Qur'aan to her. One day `Umar went out with the sword in his hand, looking for the Messenger of Allaah ﷺ, who along with a group of his followers – he (`Umar) had been told – were in a house in al-Ṣafaa. And they were – including men and women – a group of around forty persons. Among the people who were with the Messenger of Allaah ﷺ were his uncle Hamzah, Abu Bakr Ibn Abee Quḥaafah al-Siddeeq, `Alee Ibn Abu Ṭaalib رضي الله عنهم, who were among those Muslim men who had stayed behind in Makkah and did not migrate to Abyssinia. Nu`aim Ibn `Abdullaah met him and enquired: *'Where are you heading, O `Umar?'* He replied: 'I am looking for Muḥammad, the one who abandoned the religion (of his

forefathers), and has disunited the Quraish, ridiculed them, criticized their religion, and slandered their gods. I am going to kill him.' Nu`aim said: *'O `Umar! By Allaah, you have lost your mind! Do you think that the tribe of `Abd Manaaf would allow you to walk on the face of the earth after you have killed Muḥammad? Why don't you go home and sort out the affairs of your household!'* He said: 'Which household are you talking about?' Nu`aim said: *'Your brother-in-law and nephew, Sa`eed Ibn Zaid and your sister Faatimah. They have become Muslims and followers of Muḥammad (ﷺ) in his religion. Look to them (first)!'* `Umar then returned to his sister Faatimah and Khabbaab Ibn al-Arat was at her place, he had with him a manuscript of Surah TaHa that he was teaching to her. When they heard `Umar's approach, Khabbaab hid inside a bedroom or somewhere else in the house and Faatimah Bint al-Khaṭṭaab took the manuscript and hid it under her thigh. But `Umar had already heard Khabbaab's recitation as he approached the door. When he entered, he said: 'What was that murmuring sound I heard?' They replied: *'You did not hear anything.'* [In another narration: *'You might have overheard what we two were discussing among ourselves.'*] `Umar said: 'I did hear it. And I've been told that you both are following Muḥammad in his religion.' He then struck out at his brother-in-law, Sa`eed Ibn Zaid. When his sister Faatimah rose to defend her husband, he hit her too and wounded her. When he did this, his sister and brother-in-law said: *'Yes, we have accepted Islaam, and we believe in Allaah and His Messenger. So do whatever you want!'* When `Umar saw the blood on his sister, he was sorry and repentant for what he had done, and told her: 'Give me that document which you were reading so that I can see what Muḥammad has brought.' `Umar was literate. When he said that, she replied: *'We do not trust you.'* He replied: 'Don't be afraid.' He then swore by his gods to return it to her after reading it. When he said this, she had hopes of his accepting Islaam and so she said: *'But being a polytheist you are unclean, and only the purified may touch it.'* So `Umar rose and washed himself [in another narration: *'made ablution'*], and she gave him the manuscript on which Surah TaHa was written. When he read a passage from it, he said: 'How fine and wonderful these words are!' When Khabbaab Ibn al-Arat heard this, he came out and said to `Umar: *'By Allaah! O `Umar, I do so hope that Allaah has selected you because of the supplication of His Prophet (ﷺ). For yesterday, I heard him supplicating:* **"O Allaah! Support Islaam through Abu al-Ḥakam Ibn Hishaam or through `Umar Ibn al-Khaṭṭaab!"** *So, O `Umar, come now to Allaah!'* At that `Umar said: 'O Khabbaab! Lead me to Muḥammad so that I can accept Islaam.' Khabbaab replied: *'He is in a house at al-Ṣafaa with a group of his Companions.'* `Umar then grabbed his sword and went to the Messenger of Allaah ﷺ and his Companions. He knocked on the door and when they heard his voice, one of the Companions got up and looked outside through a chink in the door. He saw `Umar with the sword in his hand, then he went back in to the Messenger of Allaah ﷺ in a fright and exclaiming: *'O Messenger of Allaah! It is `Umar Ibn al-Khaṭṭaab, armed with his sword!'* Hamzah said: *'Well, let him in. If he has come with good, we will reciprocate; but if he has come in evil, we will kill him with his own sword.'* The Messenger of Allaah ﷺ also said: **"Let him in."** So the Companions did so, and the Messenger of Allaah got up and went across the room to meet him, taking him by his waist or by the place where his cloak joined, and giving him a strong pull, saying: **"O Ibn al-Khaṭṭaab! What brings you here? By Allaah! I do not see you stopping until Allaah strikes you (with a thunderbolt)!"** `Umar replied: 'O Messenger of Allaah! I come to you to believe in Allaah and in His Messenger, and in what has come down from Allaah!' At this, the Messenger of Allaah loudly said the Takbeer (Allaahu Akbar!), and the people in the house all came to know that `Umar had accepted Islaam. The Companions of the Messenger of Allaah left their places, elated that now `Umar had accepted Islaam along with Hamzah, knowing that these two men would protect the Messenger of Allaah ﷺ, and help them obtain justice from their enemies.

Ibn Is-ḥaaq concluded: This then, is the account given by the scholars of al-Madeenah concerning the conversion to Islaam by `Umar رضي الله عنه.

[Ibn Is-ḥaaq was a Mudallis, and he narrated this incident saying: "I was informed", and such narrations from him are not accepted. And this is the reason why Shaikh al-Albaanee omitted this Ḥadeeth in his checking of "Seerah al-Nabawiyyah", as Ibn Is-ḥaaq reported this from `Umar رضي الله عنه without a chain.

Furthermore, Shaikh Waṣee-ullaah `Abbaas said in his checking of "Faḍhaa'il al-Ṣaḥaabah" (371b): "The chain of this narration is "Munqati`" (broken/interrupted). Ibn Hishaam also reported the same in his "al-Seerah". Ibn Sa`d

also reported a similar narration in "al-Ṭabaqaat al-Kubraa" (3/267) from the route of al-Qaasim Ibn `Uthmaan al-Basree, from Anas. This al-Qaasim is "Ḍha`eef"" –end of quote from Shaikh Waṣee-ullaah.

b) The Second narration, from the route of al-Qaasim Ibn `Uthmaan al-Basree, was also reported by al-Ḥaakim in "al-Mustadrak" (6897), Ibn al-Jawzee in "Manaaqib `Umar".

Imaam al-Dhahabee mentioned: "al-Bukhaaree said about al-Qaasim Ibn `Uthmaan al-Basree: "He narrates things which no one else has narrated." I (al-Dhahabee) say: "The narration regarding the conversion of `Umar has been narrated by him and it is "Munkar Jiddan" (extremely rejected/denounced). ["Meezaan al-I`tidaal" (3/375)]

Al-Daaraquṭnee said about al-Qaasim: "He was not strong (in memory)." Al-Haithamee said: "He is "Ḍha`eef"."

See also, "al-Ḍha`eefah" (14/75) of Shaikh al-Albaanee.

c) The third narration with a similar meaning but even more concise is also reported by al-Ḥaakim in "al-Mustadrak" (6898), and by Abu Nu`aim in "al-Ḥilyah" (1/41), and by al-Bazzaar in his "Musnad" (279), from the route of Muḥammad Ibn Aḥmad Ibn Burd al-Antaakee, that Is-ḥaaq Ibn Ibraaheem al-Ḥunainee narrated, that Usaamah Ibn Zaid Ibn Aslam narrated from his father, from `Umar.

The first defect, Is-ḥaaq Ibn Ibraaheem al-Ḥunainee: Abu Ḥaatim said: "I saw that Aḥmad Ibn Ṣaaleh was not pleased with his narrations." Al-Bukhaaree said: "There is doubt regarding his narrations." Al-Nasaa'ee said: "He is not reliable." Al-Dhahabee said: "He has been graded as "Ḍha`eef" by the scholars." Ibn Ḥajar also said: "Ḍha`eef".

The second defect, Usaamah Ibn Zaid Ibn Aslam: Imaam Aḥmad said: "Munkar al-Ḥadeeth" (his narrations are denounced) and "Ḍha`eef". Al-Dhahabee said: "He has been graded as "Ḍha`eef" by the scholars." Ibn Ḥajar also said: "Ḍha`eef" `Alee Ibn al-Madeenee said: "All the children of Zaid Ibn Aslam (i.e. Usaamah, `Abdullaah and `Abdul Ramḥaan) are all not reliable."

al-Dhahabee said in "al-Talkhees": "He (al-Ḥaakim) blundered regarding this narration, for it is "Waah Jiddan" (flimsy/extremely weak)."

See also, "al-Ḍha`eefah" (14/73 & 76) of Shaikh al-Albaanee.

d) The fourth narration with similar meaning but concise was also reported by al-Ṭabaraanee in "al-Kabeer" (2/97/1428), but instead of Surah TaHa, it is mentioned that `Umar heard his sister recite Surah al-`Alaq. In its chain is Yazeed Ibn Rabee`ah.

Imaam al-Dhahabee mentioned: "al-Bukhaaree said about Yazeed Ibn Rabee`ah: 'He is al-Rahbee al-Damishqee: His narrations are "Munkar" (denounced).' And Abu Ḥaatim said: "Ḍha`eef". Al-Nasaa'ee said: "Matrook" (abandoned). Al-Joozjaanee said: "I am afraid that his narrations are fabricated."" ["Meezaan al-I`tidaal" (4/422)]

Al-Haithamee said in "al-Majma`" (9/62): "In its chain is Yazeed Ibn Rabee`ah al-Rahbee, and he is "Matrook" (abandoned).]

The second narration: Regarding the conversion of `Umar رضي الله عنه and his hiding behind the covering of the Ka`bah to listen to the Prophet's recitation:

Ibn Is-ḥaaq said: `Abdullaah Ibn Abee Najeeh al-Makkee informed me, from his associates: `Aṭaa', Mujaahid and others, that regarding `Umar's conversion to Islaam, he (`Umar) himself would say: 'I used to be furthest away from Islaam. And in the Jaahiliyyah (pre-Islaamic days of ignorance), I used to consume a lot of wine, I loved

drinking it. We used to have a gathering place at al-Hazwarah where the men from Quraish used to meet. One night I went out looking for my drinking partners but found not one of them there. So I told myself, I should go off to a wine dealer named so-and-so to get some for myself to drink. But I could not find him. So I told myself, I might as well go to the Ka`bah and circumambulate it seven or seventy times. So I went to al-Masjid (al-Ḥaraam) and there I saw the Messenger of Allaah ﷺ offering the Salaah. When he prayed, he would face towards al-Shaam, placing the Ka`bah between himself and it. The spot he prayed at was between the two corners, al-Aswad (Black Stone) and al-Yamaanee. When I saw him, I told myself, I might just as well spend the evening listening to Muḥammad. If I came too close to him to listen I might scare him. So I approached him from the side of al-Ḥijr, passing beneath its covering and walking slowly, while the Messenger of Allaah ﷺ continued standing there in prayer, reciting the Qur'aan. Eventually, I stood facing towards him with nothing there between us but the covering of the Ka`bah. When I heard the Qur'aan, my heart was touched by it, I wept and Islaam entered in me. I stayed where I was until the Messenger of Allaah ﷺ had finished his Salaah and departed. Whenever he would depart, he would pass by the house of Ibn Abu Ḥusain, whose dwelling happened to be at Daar al-Raqttaa', which was owned by Mu`aawiyah. I followed him until, as he went between the house of `Abbaas and that of Ibn Az-har, I caught up with him. When he heard my voice he recognized me and thought I had followed him only to harm him. So he told me to keep away, and said: **❝O Ibn al-Khaṭṭaab! What brings you here at this hour?❞** I replied: 'I have come to believe in Allaah, in His Messenger, and in what has come down from Allaah.' The Messenger of Allaah ﷺ then praised Allaah and thanked Him for this, and said: **❝Allaah has guided you, O `Umar!❞** He then touched my chest and supplicated (that Allaah) keeps me firm (upon the Deen). After that, I left and the Messenger of Allaah went inside his house.

Ibn Is-ḥaaq then said: Allaah knows best which of these versions really happened.

[This is another narration which Shaikh al-Albaanee omitted because of its weakness.

Shaikh Waṣee-ullaah `Abbaas said in his checking of "Faḍhaa'il al-Ṣaḥaabah" (374): "The chain of this narration is "Ḍha`eef" (weak) due to the break up (interruption) in its chain. Furthermore, there is Tadlees (saying ambiguous words to give the wrong impression or masking the identity of his immediate authority in order to strengthen his Isnaad) by Ibn Abee Najeeh. Abu Nu`aim also reported something similar but short in his "al-Ḥilyah" (1/39) from the route of Abu Bakr Ibn Abee Shaibah, from Abu al-Zubair, from Jaabir رضي الله عنه. But Abu al-Zubair is a Mudallis (i.e. one who gives the wrong impression that he had heard it from the narrator) and he narrated using the phrase "`An" (عن "from", as opposed to "so-and-so told us" or "I heard so-and-so say" etc.) –end of quote from Shaikh Waṣee-ullaah.]

The third narration: Regarding the conversion of `Umar رضي الله عنه and the recitation of Surah al-Ḥaaqqah:

Shuraih Ibn `Ubaid narrated that `Umar Ibn al-Khaṭṭaab رضي الله عنه said: "I went out looking for the Messenger of Allaah ﷺ before I became Muslim, and I found that he had reached the al-Masjid (al-Ḥaraam) before me. I stood behind him and he started to recite Surah al-Ḥaaqqah, and I was amazed by the way in which the Qur'aan was composed. I said: 'By Allaah, this man is a poet as the Quraish said.' Then he ﷺ recited:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ * وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ﴾

{That this is verily the word of an honored Messenger [i.e. Jibreel which he has brought from Allaah]. It is not the word of a poet, little is that you believe!} [Surah al-Ḥaaqqah (69): 40-41]

I said: 'He is a soothsayer.' He ﷺ recited:

﴿وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ * تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ * وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ * لَأَخَذْنَا مِنْهُ بِالْيَمِينِ * ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ * فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ﴾

{Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down by the Lord of the `Aalameen (mankind, Jinn and all that exists). And if he (Muḥammad) had forged a false saying concerning Us (Allaah), We surely should have seized him by his right hand, And then certainly should have cut off his life artery (Aorta), And none of you could withhold Us from (punishing) him.} [Surah al-Ḥaaqqah (69): 42-47]

`Umar then said: 'I felt an overwhelming attraction to Islaam.'

[Musnad Aḥmad (107). Its chain is "Ḍha`eef" as it is "Munqati`" (interrupted). Shuraih Ibn `Ubaid did not meet `Umar. Al-Haithamee said in "al-Majma`" (9/62): "This was reported by al-Ṭabaraanee in "al-Awsat", and its narrators are reliable, except that Shuraih Ibn `Ubaid did not meet `Umar." Al-Haithamee overlooked that this narration is also mentioned in Musnad Aḥmad.]

The fourth narration: Regarding the conversion of `Umar رضي الله عنه and how he received the title: "Al-Faarooq"

Ibn al-`Abbaas رضي الله عنهما narrated that he had asked `Umar Ibn al-Khaṭṭaab رضي الله عنه why he had been given the title of al-Faarooq (he who distinguishes truth from falsehood), he replied: "Hamzah preceded me embracing Islaam by three days. Then Allaah expanded my chest for Islaam, and I said: 'Allaah, there is no one worthy of worship except Him. To Him belongs the Most Beautiful Names.' After this, there was no one, on this earth, more beloved to me than the Messenger of Allaah ﷺ.' I inquired: 'Where can I find the Messenger of Allaah ﷺ?' My sister said: 'He is in Daar al-Arqam, near al-Ṣafaa.' I went to that house and Hamzah was sitting with his associates and the Messenger of Allaah inside the house. I knocked at the door, and the people (inside the house) gathered together. Hamzah said: 'What is the matter?' They replied: 'It is `Umar!' The Messenger of Allaah ﷺ came out and grabbed `Umar by the place where his cloak joined (i.e. at the waist), and gave him a strong pull and said: **❝Will you not abstain now, O `Umar?❞** `Umar said: 'I testify that none has the right to be worshiped except Allaah alone, without partners, and I testify that Muḥammad is His Slave and Messenger.' The people in the house exclaimed: "Allaahu Akbar!" It was so loud that the people in al-Masjid (al-Ḥaraam) also heard it. Then I asked the Prophet ﷺ: 'Aren't we on the right path here and in the Hereafter?' The Prophet ﷺ answered: **❝Of course you are! I swear by Allaah in Whose Hand my soul is, that you are right in this world and in the hereafter.❞** I, therefore, asked the Prophet ﷺ: 'Why we then had to conduct clandestine activism. I swear by Allaah Who has sent you with the Truth, that we will leave our concealment and proclaim our noble cause publicly.' We then went out in two groups, Hamzah leading one and I the other. We headed for al-Masjid (al-Ḥaraam) in broad daylight when the polytheists of Quraish saw us, their faces went pale and got incredibly depressed and resentful. On that very occasion, the Prophet ﷺ attached to me the epithet of al-Faarooq."

[This was narrated by Abu Nu`aim in "al-Ḥilyah" (1/40) from the route of Is-ḥaaq Ibn `Abdullaah, from Abaan Ibn Ṣaaleh, from Mujaahid, from Ibn `Abbaas. Shaikh al-Albaanee said: "Is-ḥaaq Ibn `Abdullaah – and he is Ibn Abee Farwah – is "Matrook, Shadeed al-Ḍha`af" (abandoned, and extremely weak). [See "al-Ḍha`eefah (7/64)]

In "al-Ḍha`eefah" (6531), Shaikh al-Albaanee graded this Ḥadeeth as "Munkar" (denounced). Al-Bukhaaree said: "He was abandoned". Imaam Aḥmad said: "I do not accept narrations from him." Some declared him as a liar.]

The fifth narration: Did `Umar bury his daughter alive?

al-Kubraa" (3/237, 242) from the narrations of `Uthmaan Ibn al-Arqam, Sa`eed Ibn al-Musayyib, and al-Ḥasan al-Basree, (from all three of them) in a "Mursal" form.

And Ibn `Abbaas رضي الله عنه said: *"The first one to openly declare his Islaam is `Umar Ibn al-Khaṭṭaab."*

This was reported by al-Ṭabaraanee in "al-Kabeer" (10890) and its chain is "Ḥasan", as mentioned by al-Haithamee in "al-Majma`" (9/63).

This is another infamous oft-quoted fabricated narration: Narrated `Umar Ibn al-Khaṭṭaab: "There were two things in Jaahiliyyah, one of them makes me cry and the other one makes me laugh. The one that makes me cry is: I had taken a daughter of mine to bury her alive and I was digging the hole for her while she was dusting my beard off without knowing what I am planning for her, then when I remember that I cry. And the other one is that I used to make a "god" out of dates that I put over my head to guard me during the night, then when I woke up in a good state I would eat it, and whenever I remember that I laugh at myself [and some narrate: During the days of Jaahiliyyah, we used to make idols out of dates which we would worship and when we would get hungry we would eat them! Remembering this made me laugh.]."

[The following are the flaws in the narration:
1) This fabricated narration is from the works of the enemies of Allaah, the Rawaafhiḍh (from what it seems).
2) There is no chain, not even a fabricated one, for this narration.
3) No books of Ḥadeeth, biographies, history, or other reliable sources have recorded this.
4) His tribe, Banoo `Adee, were not know for this practice. He had a sister, Faatimah Bint al-Khaṭṭaab who was married to Sa`eed Ibn Zaid.
5) His firstborn child was Ḥafṣah, who was born around five years before Islaam. `Umar's Kunyah was Abu Hafṣ.
6) Why would he kill his second daughter and let his eldest daughter live?
7) It is mentioned in "al-Mu`jam al-Kabeer" of al-Ṭabaraanee (863) and "Musnad" al-Bazzaar (238) that `Umar رضي الله عنه was asked regarding the Aayah of the Qur'aan:

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ﴾

{And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.} [Surah al-Takweer (81): 8]

`Umar replied: "Qays Ibn `Aaṣim رضي الله عنه came to the Messenger of Allaah ﷺ and said: "During the Jaahiliyyah, I buried eight of my daughters alive." The Messenger of Allaah ﷺ told him: **"Free one slave on behalf of every daughter."** Qays Ibn `Aaṣim said: "I possess many camels." The Messenger of Allaah ﷺ said: **"If you wish, sacrifice one camel on behalf of each daughter."**

[Shaikh al-Albaanee said: "All the narrators of al-Bazzaar are from the narrators of Muslim except for al-Hussain, the Shaikh of al-Bazzaar – and he is reliable." See "al-Ṣaḥeeḥah" (3298)]

If the incident relating to `Umar was true, `Umar would have replied to the questioner by mentioning his own personal experience instead of narrating the incident of Qays Ibn `Aaṣim.

In view of the above explanation, the incident in reference is questionable and should not be mentioned]]

`Abdullaah Ibn `Umar narrated on the authority of `Umar Ibn al-Khaṭṭaab رضي الله عنه that he went to the Messenger of Allaah ﷺ and said: *'O Messenger of Allaah! I did not attend a gathering where the Kuffaar had gathered except that I proclaimed my Islaam openly. I came to al-Masjid (al-Ḥaraam), and the elites of Quraish were gathered there in a circle. So I declared my Islaam and proclaimed the Shahaadah: 'I testify that none has the right to be worshiped except Allaah and Muḥammad is the Messenger of Allaah.' The polytheists charged toward me and started beating me and I was beating them.'* When their number increased, a man came and rescued him. I said to `Umar: 'Who was the one who rescued you from the polytheists (on that day)? He replied: *"He was al-`Aaṣ Ibn Waa'il al-Sahmee."*

This was reported by al-Ṭabaraanee in "al-Awsat" (1293) and all its narrators are reliable, as mentioned by al-Haithamee in "al-Majma`" (9/65)

[End of Shaikh al-Albaanee's addendum]

Chapter 36: Mentioning of the disagreement between the tribes of Quraish – Banoo Haashim and Banoo `Abdul Muṭṭalib – in helping the Messenger of Allaah ﷺ

The Messenger of Allaah ﷺ continued as before, calling upon his people by day and night, secretly and openly, calling out as per the Command of Allaah تعالى, fearing no man.

Allaah having provided his Messenger with protection against the Quraish through his the help of his uncles and his relatives of Banoo Haashim and Banoo `Abdul Muṭṭalib, Quraish were unable to treat him with the violence they wished. Consequently, they set about mocking, ridiculing him and disputing with him.

The Qur'aan then began coming down, concentrating on the evil deeds of Quraish and those who had declared themselves to be his enemies. Some of them were mentioned by name to us, while others were inferred among those polytheists to whom general reference was made.

Ibn Is-ḥaaq mentioned[270] about Abu Lahab and the revelation of an (entire) Surah concerning him.[271]

Also, there was a reference to al-`Aaṣ Ibn Waa'il in the revelation:

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا﴾

{Then, have you seen he who disbelieved in Our Signs and said: "I will surely be given wealth and children [in the next life]?".} [Surah Maryam (19): 77]

Some part of this has been quoted previously.[272]

[270] "Seerah Ibn Hishaam" (1/380), the previous passages, starting from: "Allaah having provided…" is also from him

[271] See chapter No. 28

[272] See chapter No. 31

And then there was Abu Jahl Ibn Hishaam and his saying to the Prophet ﷺ: 'You had better stop insulting our gods or we will insult your God whom you worship.' Regarding this, Allaah تعالى sent revelation saying:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

{And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.} [Surah al-An`aam (6): 108][273]

Ibn Is-ḥaaq said: "From what we were informed, the Messenger of Allaah ﷺ sat down in al-Masjid (al-Ḥaraam) with al-Waleed Ibn al-Mugheerah. Al-Naḍhr Ibn al-Ḥaarith came and sat with them; in that gathering, there were several men from Quraish.

The Messenger of Allaah ﷺ spoke, but al-Naḍhr argued with him. The Messenger of Allaah ﷺ then addressed al-Naḍhr and ultimately silenced him. Then he ﷺ recited to them:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ * لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ * لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

{Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols, etc.) been Aalihah (gods), they would not have entered there (Hell), and all of them will abide therein. Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.} [Surah al-Anbiyaa' (21): 98-100]

The Messenger of Allaah then arose just as `Abdullaah Ibn al-Zaba`ra al-Sahmee approached and sat down. Al-Waleed Ibn al-Mugheerah spoke to him (`Abdullaah Ibn al-Zaba`ra): 'By Allaah, al-Naḍhr Ibn al-Ḥaarith's foregoing argument with Ibn `Abdul

[273] (Shaikh al-Albaanee said): "It is reported by Ibn Hishaam in his "al-Seerah" (1/383). And he reported all of them in "Mu`allaq" form (i.e. suspending, without a chain of narration), like the rest of the succeeding narrations from him in this chapter. This narration has two supporting chains which Ibn Jareer has reported in his "Tafseer" (7/309). One is from the route of `Alee Ibn Talḥah, from Ibn `Abbaas, same like the above narration, but there is no mention of Abu Jahl in it. The narrators of this narration are reliable, except for the interruption between Ibn Talḥah and Ibn `Abbaas. The other is from the route of al-Suddee, but it is "Mursal" (hurried), and longer than this narration. In this narration there is the mention of Abu Jahl and others from the polytheists, but the chain of this narration is "Ḍha`eef".

Muṭṭalib (i.e. Muḥammad) was indeed short-lived! Muḥammad (silenced him by) claiming that we and those gods of ours we worship are to be firewood for the Hell-fire!' `Abdullaah Ibn al-Zaba`ra said: 'By Allaah, if I were to find him saying that, I would argue with him. Ask Muḥammad: 'Is everything which is worshiped besides Allaah, along with those who worshiped them, to be firewood for the Hell-Fire?' We worship Angels, the Jews worship `Uzair, and the Christians worship `Eesaa.'

Al-Waleed and those with him in the gathering were impressed by what Ibn al-Zaba`ra had said, and thought he had made a cogent and winning argument. This was informed to the Messenger of Allaah… then Allaah تعالى revealed:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ * لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ﴾

{Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.} [Surah al-Anbiyaa' (21): 101-102]

This Aayah is referring to `Eesaa, `Uzair and those rabbis and monks who lived in obedience to Allaah تعالى.

And regarding their assertion that they were worshiping Angels and that these were the daughters of Allaah, Allaah تعالى sent down:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ * لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ * يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ * وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ﴾

{And they say: "The Most Beneficent (Allaah) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allaah i.e. the Angels, `Eesa Ibn Maryam, `Uzair, etc.], are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say: "Verily, I am an ilaah (a god) besides Him (Allaah)," such a one We should recompense with Hell. Thus We

recompense the Ẓhaalimoon (polytheists and wrong-doers, etc.).} [Surah al-Anbiyaa' (21): 26-29]

Concerning the good impression made upon the polytheists by what al-Zaba`ra said, Allaah تعالى revealed:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ * وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾

{And when the son of Maryam is quoted as an example [i.e. `Eesaa is worshipped like their idols), behold! Your people cry aloud (laugh out at the example). And say: "Are our Aalihah (gods) better or is he [`Eesaa]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.} [Surah al-Zukhruf (43): 57-58][274]

---

[274] (Shaikh al-Albaanee said): Ibn Is-ḥaaq reported it in his "al-Seerah" (1/384-386) in "Mu`allaq" form, and from his route, Ibn Jareer reported it in his "Tafseer" (17/96-97). Then he (Ibn Jareer) reported it with a connected chain from the route of Sa`eed Ibn Jubair, from Ibn `Abbaas, but a concise narration than this, and without mentioning the Aayah about the Angels. Similarly, al-Ḥaakim also reported this in "al-Mustadrak" (3449), from the route of `Ikrimah, from Ibn `Abbaas, and he said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him. And the author (Ibn Katheer) mentioned it in his "Tafseer", from the narration of Ibn Mardawaih. Al-Ḍhiyaa' reported it in "al-Mukhtaarah" (351), from another route, from `Ikrimah, from Ibn `Abbaas, with a narration more complete than this. Al-Suyooṭee mentioned the same in "al-Durr" (4/338) and added: "Abu Dawood reported it in "Naasikhah", and as did Ibn al-Mundhir, and Ibn Mardawaih, and al-Ṭabaraanee from another route from Ibn `Abbaas, with a narration more complete than this."

[TN: Ibn `Abbaas رضي الله عنهما said: There is an Aayah in the Book of Allaah عز وجل which the people do not inquire, and I don't know if they know it, nor do they ask me about it. So he was asked: Which Aayah is it? He said: When the (following) Aayah was revealed:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ﴾

{Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell! (Surely), you will enter it.}

The people (Mushriks) of Makkah found it very disturbing and they said: Muḥammad has insulted our gods. Ibn al-Zaba`ra came to them and said: What is the matter with you? They said: 'Muḥammad has insulted our gods.' He (Ibn al-Zuba`ra) said: 'What did he say?' They said: He (Muḥammad) said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ﴾

{Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell! (Surely), you will enter it.}

This argumentation they pursued was futile, and they were aware of that because they were an `Arab people. It is part of their language that "maa" (ما) ("that which"), in the above Aayah implies in `Arabic something that does not think (i.e. an inanimate thing). Allaah's statement: **{Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell! (Surely), you will enter it.}**, refers to the rocks carved as idols which they used to worship. It does not include the Angels that they claimed to be worshiping inside these images. Nor does it include `Eesaa, `Uzair or any of the righteous persons because that item of language, "maa" (ما) cannot include them, directly or by implication. They knew well that the comparison that they were making to `Eesaa Ibn Maryam was futile. As Allaah تعالى said: **{They quoted not the above example except for argument. Nay! But they are a quarrelsome people.}**

Then Allaah تعالى said: **{He}**, meaning: `Eesaa, **{was nothing but a slave on whom We bestowed favor}**, that is, by Prophethood, **{and We made him an example to the Children of Israa'eel}**, meaning: as an indication of totality of Allaah's power to achieve what He تعالى intends and wishes, having created `Eesaa from a female without a male. Similarly, Allaah تعالى created Hawwaa' from a male without a female, and created Aadam without either, while He created the rest of the mankind from both male and female. As Allaah تعالى said in another Aayah: **{And certainly, We are creating him as a**

He said: 'Summon him for me.' (Prophet) Muḥammad ﷺ was summoned and Ibn al-Zaba`ra said: 'O Muḥammad! Is this specific only for our gods or for all (the gods) which are worshiped other than Allaah? He (the Prophet) said: ❝**Rather for all that which is worshiped besides Allaah** عز وجل.❞ He said: 'We oppose it by the Lord of this structure (the Ka`bah). O Muḥammad, don't you consider that `Eesaa is a righteous slave, and `Uzair is a righteous slave and the Angels are righteous servants?' He ﷺ said: ❝**Certainly!**❞ He said: 'These are the Christians who worship `Eesaa, and these are the Jews who worship `Uzair and this is the tribe of Maleeh who worship the Angels.' The people of Makkah made a loud noise (out of excitement thinking that Ibn al-Zaba`ra has got the upper hand). So this Aayah was revealed:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ﴾

{Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell).}

As well as this Aayah was revealed:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ﴾

{And when the son of Maryam is quoted as an example [i.e. `Eesaa is worshipped like their idols), behold! Your people cry aloud (laugh out at the example).} [Surah al-Zukhruf (43): 57]

[Graded as "Ṣaḥeeḥ li Ghairihee" by Shaikh Muqbil in "Ṣaḥeeḥ Asbaab al-Nuzool" (1/150-152)]]

sign to mankind} [Surah Maryam (19): 21], meaning: as a proof and an indication of Allaah's evident power, **{and a mercy from Us}**, meaning: through him, Allaah will give mercy to whomever He تعالى wishes.

Also, Ibn Is-ḥaaq then mentioned that al-Waleed Ibn al-Mugheerah said: 'Does Allaah send revelation to Muḥammad and not to me, even though I am elder and chief of Quraish? And does He also ignore Abu Mas`ood `Amr Ibn `Amr[275] al-Thaqafee, the chief of Thaqeef tribe, even though we are great men of these two towns?'[276] So, Allaah تعالى revealed the following:

﴿وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ * أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

{And they say: "Why is not this Qur'aan sent down to some great man of the two towns?" Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muḥammad) is better than the (wealth of this world) which they amass.} [Surah al-Zukhruf (43): 31-32]

Ibn Is-ḥaaq also mentioned that `Uqbah Ibn Abee Mu`ait went to the Prophet ﷺ and listened to the Qur'aan. Ubay Ibn Khalaf was informed about this. So Ubay went to `Uqbah and said: 'I do not want to hear ever again that you sat down with Muḥammad or listened to him! I will never face you again nor speak to you till you spit in his face!' So, the enemy of Allaah, `Uqbah Ibn Abee Mu`ait did that, may Allaah's curse be upon him.[277] So Allaah تعالى sent down the following Aayaat:

---

[275] (Shaikh al-Albaanee said): This is how Ibn Katheer mentioned his name, but in "al-Seerah" (1/387) of Ibn Hishaam, it is Abu Mas`ood `Amr Ibn `Umair al-Thaqafee, and this is more correct. Ibn Jareer, Ibn Abee Ḥaatim, and others have reported a few narrations in which the names of these two men differ. But most of these narrations refer that one of them was al-Waleed Ibn al-Mugheerah.

[276] (Shaikh al-Albaanee said): Reported in "al-Seerah"… **[TN:** There has been a printing error, and this footnote was incomplete**]**

[277] **[TN:** `Uqbah Ibn Abee Mu`ait is the same person who tried to strangle the Prophet ﷺ. See chapter No. 28**]**

﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا * يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا * لَّقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا﴾

{And (remember) the Day when the Ẓhaalim (wrong-doer) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger! Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Qur'aan) after it had come to me. And Shaiṭaan is ever a deserter to man in the hour of need."} [Surah al-Furqaan (25): 27-29][278]

Ibn Is-ḥaaq also said: Ubay Ibn Khalaf took an old disintegrating bone to the Prophet ﷺ and said: 'O Muḥammad! Do you claim that Allaah will restore this after it has disintegrated?' He then crumbled it in his hand and blew it into the air towards the Messenger of Allaah ﷺ. So he ﷺ replied: **❝Yes, I do say that. Allaah will restore it and you too, even after you have become like that. Then He تعالى will make you enter the Fire!❞** And Allaah تعالى revealed:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ * قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ * الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ * أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ * إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ * فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾

{And he puts forth for Us a parable, and forgets his own creation. He (man) says: "Who will give life to these bones when they have rotted away and became dust?" Say: (O Muḥammad): "He (Allaah) will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He, Who produces for you fire out of the green tree when behold! You kindle therewith. Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only

[278] (Shaikh al-Albaanee said): Reported in "al-Seerah" (1/387) of Ibn Hishaam in a "Mu`allaq" form (i.e. without a chain of narration). But Abu Nu`aim has narrated this with a connected chain in his "al-Dalaa'il" (401), from his route, from Muḥammad Ibn Marwaan, from Muḥammad Ibn al-Saaib (in the original it is: al-Musayyib, but it is a mistake), from Abu Ṣaaleh, from Ibn `Abbaas رضي الله عنه. In that there is a mention of an incident. Al-Suyooṭee also mentioned it in "al-Durr" (5/68), with a more detailed narration, but it is "Waah" (extremely weak), but it has a supporting chain from the narration of Sa`eed Ibn Jubair, from Ibn `Abbaas, which will be mentioned later in this chapter.

that He says to it: "Be!" and it is! So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.} [Surah Yaaseen (36): 78-83][279]

Ibn Is-ḥaaq said: I have been informed that once, when the Messenger of Allaah ﷺ was making Ṭawaaf (circumambulation) around the Ka`bah, when he was near the door of the Ka`bah, he was obstructed by al-Aswad Ibn al-Muṭṭalib, al-Waleed Ibn al-Mugheerah, Umayyah Ibn Khalaf, al-`Aaṣ Ibn Waa'il. They said: 'O Muḥammad, come to us! We will worship what you worship, and (in return) you should worship what we worship. Let us just co-operate, you and us, in the whole thing!' So, Allaah تعالى revealed:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ﴾

{Say (O Muḥammad): "O Al-Kaafiroon (disbelievers in Allaah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in al-Qadar, etc.)! "I worship not that which you worship…} till the end of the Surah [Surah al-Kaafiroon (109) 1-6][280]

---

[279] (Shaikh al-Albaanee said): Reported by Ibn Is-ḥaaq in his "al-Seerah" (1/487-488) in a "Mu`allaq" form, and Ibn Jareer connected its chain in his "Tafseer" (23/30) from the narrations of Mujaahid and Qataadah, but it is "Mursal". Ibn Mardawaih connected it and reported if from Ibn `Abbaas, as al-Suyooṭee had mentioned in "al-Durr al-Manthoor" (5/269), from two routes from Ibn `Abbaas. Ibn Jareer also reported this from another route from Sa`eed Ibn Jubair, but it is also "Mursal". In this, instead of Ubay Ibn Khalaf, it is mentioned as al-`Aaṣ Ibn Waa'il. The chain of this narration is "Ṣaḥeeḥ Mursal" (i.e. up to Sa`eed the chain is "Ṣaḥeeḥ"). Furthermore, al-Ḥaakim reported in his "al-Mustadrak" (3606) with a complete chain reaching till Ibn `Abbaas رضي الله عنهما and he said: "It is "Ṣaḥeeḥ as per the condition of al-Bukhaaree and Muslim", and al-Dhahabee agreed with him.

[TN: Ibn `Abbaas رضي الله عنهما said: Al-`Aaṣ Ibn Waa'il came to the Messenger of Allaah ﷺ with rotten bone and broke it in half and said: 'O Muḥammad! Will Allaah resurrect this bone after it has disintegrated? He ﷺ said: **❝Yes! Allaah will resurrect this, and He will cause you to die and then will resurrect you too, then He will make you enter the Fire.❞** Ibn `Abbaas said: then Allaah revealed the following Aayah till the end of the Surah:

﴿أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾

{Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent…} [Surah Yaaseen (36): 77] ["Mustadrak" al-Ḥaakim (3606) and he said: "It is "Ṣaḥeeḥ as per the condition of al-Bukhaaree and Muslim", and al-Dhahabee agreed with him. Shaikh Muqbil also agreed with them in in "Ṣaḥeeḥ Asbaab al-Nuzool (1/194)]**]**

[280] (Shaikh al-Albaanee said): Reported by Ibn Is-ḥaaq in "al-Seerah" (1/388), in a "Mu`allaq" form. Ibn Jareer had reported this with a connected chain in his "Tafseer" (30/331) from Ibn Is-ḥaaq that Sa`eed Ibn Mainaa', the freed slave of al-Bakhtaree, informed him: "Al-Waleed Ibn al-Mugheerah, al-`Aaṣ Ibn Waa'il, al-Aswad Ibn Muṭṭalib, and Umayyah Ibn Khalaf met the Prophet ﷺ and said to him: 'O Muḥammad! Come to us! We will worship what you worship and you should worship what we worship. Let us just co-operate in all our affairs! If what you have brought is better than what we have, then we would be participating with you (in that goodness), and we would

Ibn Is-ḥaaq also said: Al-Waleed Ibn al-Mugheerah was standing talking with the Messenger of Allaah ﷺ while he ﷺ was addressing him, wishing to convert him to Islaam; at that moment, Ibn Umm Maktoom `Aatikah Bint `Abdullaah Ibn Ankthah, passed by. Ibn Umm Maktoom, who was blind, addressed the Messenger of Allaah ﷺ and began asking him to recite the Qur'aan. This upset the Messenger of Allaah ﷺ to the point of angering him, and this was because he was interfering with the Prophet's efforts to convert al-Waleed to Islaam as he was hoping. When Ibn Umm Maktoom kept persisting, the Prophet ﷺ turned away from him frowning and ignored him. So Allaah تعالى revealed:

﴿عَبَسَ وَتَوَلَّىٰ * أَن جَاءَهُ الْأَعْمَىٰ﴾ إلى قوله ﴿مَّرْفُوعَةٍ مُّطَهَّرَةٍ﴾

**{(The Prophet (Peace be upon him)) frowned and turned away, Because there came to him the blind man (i.e. `Abdullaah Ibn Umm Maktoom, who came to the Prophet (Peace be upon him) while he was preaching to one or some of the Quraish chiefs)…}** till the saying of Allaah تعالى **{Exalted (in dignity), purified}** [Surah `Abasa (80): 1-14][281]

---

be receiving our share from it. And if what we have is better than what you have brought, then you will be participating with us in our affair, and you will be receiving your share from it.' So, Allaah تعالى revealed the Surah…." The chain of this narration is "Mursal Ṣaḥeeḥ" (i.e. the chain till Sa`eed Ibn Mainaa' is "Ṣaḥeeḥ"). This is further strengthened by the Ḥadeeth of Ibn `Abbaas: "The Quraish promised the Messenger of Allaah ﷺ that they would give him wealth…" till the end of the Ḥadeeth. The complete narration will be mentioned later in this chapter.

[281] (Shaikh al-Albaanee said): Reported by Ibn Is-ḥaaq in "al-Seerah" (1/389-390) in a "Mu`allaq" form. Ibn Sa`d connected its chain in "al-Ṭabaqaat al-Kubraa" (4/208), from the route of Hishaam Ibn `Urwah, from his father, who said: "The Messenger of Allaah ﷺ was sitting with a group of people from Quraish, among them were `Utbah Ibn Rabee`ah, and some elites from the Quraish…" then he narrated the rest of the Ḥadeeth. The chain of this narration is "Ṣaḥeeḥ Mursal". Furthermore, al-Tirmidhee connected the chain in his "Sunan" (3331), and Ibn Jareer (30/50), and al-Ḥaakim (3896), from another route, from Hishaam Ibn `Urwah, from his father, from `Aaishah رضي الله عنها, who said… and then they mentioned the Ḥadeeth. Al-Tirmidhee said: "The Ḥadeeth is "Ḥasan Ghareeb". Al-Ḥaakim said: "It is "Ṣaḥeeḥ as per the condition of the Shaikhain", but a group of scholars said it is "Mursal" from the narrations of Hishaam Ibn `Urwah", and al-Dhahabee said: "that (it being "Mursal") is more correct".

I (al-Albaanee) say: But there are supporting chains which strengthen this Ḥadeeth, which have been mentioned by al-Suyooṭee in "al-Durr" (6/314-315), from them are what Ibn Jareer mentioned in his "Tafseer" (30/51), and Ibn Mardawaih, from Ibn `Abbaas رضي الله عنهما, who said: "While the Messenger of Allaah ﷺ was addressing `Utbah Ibn Rabee`ah, Abu Jahl Ibn Hishaam, `Abbaas Ibn `Abdul Muṭṭalib - he ﷺ was concentrating on them a lot and presenting them evidences so that they would believe – at that moment a blind man came to him…" and the rest of the Ḥadeeth is similar to the previous one.

It was also said that the person who was talking with the Messenger of Allaah ﷺ, when Ibn Umm Maktoom came along, was Umayyah Ibn Khalaf. And Allaah knows best.[282]

[Shaikh al-Albaanee's addendum]

Naajiyah Ibn Ka`b narrated that `Alee رضي الله عنه said: "Abu Jahl said to the Prophet ﷺ: '[We know O Muḥammad that you keep good relations with your kith and kin, and that you always speak the truth], and we do not deny you, but we deny what you came with.' So Allaah عز وجل revealed:

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾

{We know indeed the grief which their words cause you (O Muḥammad): it is not you that they deny, but it is the Aayaat (the Qur'aan) of Allaah that the Ẓhaalimoon deny.} [Surah al-An`aam (6): 33]

Sunan al-Tirmidhee (3064) and al-Ḥaakim (3230) (and the wording is his), and he said: "It is "Ṣaḥeeḥ as per the condition of Shaikhain.""[283]

Also `Abdul al-Razzaaq, `Abd Ibn Ḥumaid, and Abu Ya`laa (3123) narrated from the Ḥadeeth of Anas Ibn Maalik رضي الله عنه, who said: "Ibn Umm Maktoom came to the Prophet ﷺ while he was talking with Ubay Ibn Khalaf. (So when Ibn Umm Maktoom interrupted), the Prophet ﷺ turned away from him. So Allaah تعالى revealed: **{He frowned and turned away…}**. Since then, the Prophet ﷺ used to respect him. There are more evidences, some of which will be pointed out later.

[TN: `Aaishah رضي الله عنها narrated: **{He frowned and turned away}** was revealed about Ibn Umm Maktoom, the blind man. He came to the Messenger of Allaah ﷺ saying: 'O Messenger of Allaah! Guide me.' At that time, there was a revered man from the idolaters with the Messenger of Allaah. So the Messenger of Allaah turned away from him and faced the other man, saying: **❝Do you think that there is something wrong with what I am saying?❞** He said: 'No.' So it was about this that it was revealed." [Sunan al-Tirmidhee (3331) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee**]**

[282] I (al-Albaanee) say: This has been reported from the narration of Abee Maalik in a "Mursal" form by Sa`eed Ibn Manṣoor, `Abd Ibn Ḥumaid, and Ibn al-Mundhir. And from the narration of Mujaahid in a "Mursal" form by others. And there is no contradiction here as in the Ḥadeeth of `Aaishah it is mentioned that there were a group of men from Quraish. And Allaah knows best.

[283] (Shaikh al-Albaanee said): But al-Dhahabee followed up by saying: "They (al-Bukhaaree and Muslim) did not narrate anything from Naajiyah (Ibn Ka`b)". I (al-Albaanee) say: This does not affect his reliability. But al-Tirmidhee (at the end of this Ḥadeeth) and Ibn Jareer in his "Tafseer" (7/182) narrated from Naajiyah in a

Ibn `Abbaas رضي الله عنهما narrated: "One day (`Uqbah Ibn) Abu Mu`ait[284] used to sit with the Prophet ﷺ in Makkah and did not annoy him, for he was a soft man. As for the rest of the Quraish, whenever they used to sit with the Prophet ﷺ, they used to annoy him. (`Uqbah Ibn) Abu Mu`ait had a friend who was absent, as he had gone to al-Shaam. The Quraish (spread the rumor) that Abu Mu`ait has abandoned his religion (and became a Muslim). When his friend returned from al-Shaam one night, he said to his wife: 'What has Muḥammad done in my absence?' She replied: 'The matter has become worse than before.' He asked: 'What did my friend, (`Uqbah Ibn) Abu Mu`ait, do?' She replied: 'He has abandoned his religion.' The whole night he was miserable. When it was morning, (`Uqbah Ibn) Abu Mu`ait visited him. (`Uqbah Ibn) Abu Mu`ait greeted him, but he did not respond. Abu Mu`ait said: 'What is the matter with you that you don't respond to my greetings?' He said: 'How can I respond to your greeting while you have abandoned your religion!' He asked: 'Did the Quraish kindle this (fire against me)?!' He replied: 'Yes.' So he asked: 'What should I do to free myself of this blame?' He said: 'You should go to his gathering and spit at his face and insult him in the worst manner possible.' So he did that. After the Prophet ﷺ had wiped his face, he turned towards him and said: **❝If I find you outside the mountains of Makkah, I will smite your neck.❞** So when it was the day of Badr and his associates went out (for fighting), `Uqbah refused to join them. They persuaded him to join them. He replied: "This man (i.e. Muḥammad) has promised me that were he to find me outside the mountains of Makkah, he would smite my neck.' They said: 'Should we be defeated, you have a red camel on which you can flee and he will not be able to catch you.' So he went out with them. When Allaah تعالى defeated the Mushriks, his camel got stuck in the soft part of land, and he was among the seventy captives that were captured (on that day). (`Uqbah Ibn) Abu Mu`ait was then brought to the Prophet ﷺ. `Uqbah said:

"Mursal" form; they did not mention that he narrated it from `Alee*, and al-Tirmidhee said: "This is more correct." Meaning: Ibn Mahdee and Yahya Ibn Aadam both narrated from Sufyaan, from Abee Is-ḥaaq, from Naajiyah. But Ibn Katheer reported it (in his "Tafseer") from the route of Sufyaan reaching `Alee*, and that is the first narration which al-Tirmidhee reported, and it is strengthened by the narration which al-Ḥaakim mentioned from the route of Israa'eel, from Abee Is-ḥaaq, from Naajiyah, from `Alee. And it is for this reason that al-Ḍhiyaa' al-Deen al-Maqdisee reported it in "al-Mukhtaarah".

***[TN:** In the original footnote, in both these places, it is mentioned as Ibn `Abbaas instead of `Alee, which was incorrect. Moreover, in his checking of Sunan al-Tirmidhee, Shaikh al-Albaanee graded both the chains as "Ḍha`eef". See "Ṣaḥeeḥ wa Ḍha`eef Sunan al-Tirmidhee"**]**

[284] **[TN:** Originally it was mentioned as Abu Mu`ait in "al-Durr al-Manthoor" of al-Suyooṭee, and the correction was made as per the narration mentioned earlier from Ibn Is-ḥaaq. Shaikh al-Albaanee said: What is apparent is that Abu Mu`ait is the Kunyah of `Uqbah. And this narration is a supporting evidence to what has been preceded from the narration of Ibn Is-ḥaaq**]**

'From among all these, you (only) chose me to be killed?' He ﷺ replied: **❝Yes, because you had spat on my face.❞** Then Allaah تعالى revealed:

﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا * يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا * لَّقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا﴾

{And (remember) the Day when the Ẓhaalim (wrong-doer) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger! Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Qur'aan) after it had come to me. And Shaiṭaan is ever a deserter to man in the hour of need."} [Surah al-Furqaan (25): 27-29

(Shaikh al-Albaanee said): This was reported by Ibn Mardawaih and Abu Nu`aim in "al-Dalaa'il" with a "Ṣaḥeeḥ" chain, from the route of Sa`eed Ibn Jubair, from Ibn `Abbaas, as al-Suyooṭee had mentioned in "al-Durr al-Manthoor" (5/68).[285]

Ibn `Abbaas رضي الله عنه also narrated: The Quraish promised the Messenger of Allaah ﷺ that they will give him so much wealth that he will become the wealthiest man in Makkah, and will marry him to as many women as he wants. And they said: 'O Muḥammad, this is for you from our side in replacement that you should stop insulting our gods, and you should not criticize them anymore. But if you do not wish this, then we have only one (last) proposal left for you, in which there is a mutual benefit - for

[285] **[TN:** This is how al-Suyooṭee had reported in "al-Durr al-Manthoor" and it is an error on his part, and Shaikh al-Albaanee relied on him for this narration. The narration from the route of Sa`eed Ibn Jubair, from Ibn `Abbaas is not reported in "al-Dalaa'il" of Abu Nu`aim. What Abu Nu`aim has narrated in his "al-Dalaa'il" (401), is from his route, from Muḥammad Ibn Marwaan, from Muḥammad Ibn al-Saaib (in the original it is: al-Musayyib, but it is a mistake), from Abu Ṣaaleh, from Ibn `Abbaas رضي الله عنه, and there is more detail to this narration from this route.

Furthermore, after quoting the same narration from al-Suyooṭee, Shaikh Muqbil said: "I was not able to find the chain of this narration. But In "Musannaf" of `Abdul Razzaaq (9731) and in the "Tafseer" of Ibn Jareer, there is a similar incident mentioned, but it is "Mursal", and in place of `Uqbah Ibn Abu Mu`ait it is mentioned Ubay Ibn Khalaf. And `Abdul Razzaaq also connected this narration in his "Tafseer" (2085, 2086), but from the route of `Uthmaan al-Jazaree, from Miqsam, the freed slave of Ibn `Abbaas, from Ibn `Abbaas*. But in its chain is `Uthmaan al-Jazaree and his narrations are not taken as evidence. At the moment, we will stop from grading this narration (which is reported by al-Suyooṭee) because al-Suyooṭee رحمه الله was Mutasaahil (lenient in grading the Aḥaadeeth)." [Ṣaḥeeḥ al-Musnad min Asbaab al-Nuzool (1/171-172)]

* Even the narration reported by `Abdul Razzaaq in his "Tafseer" is "Mursal". Miqsam did not narrate it from Ibn `Abbaas, and that was an error from Shaikh Muqbil. As for `Uthmaan al-Jazaree, Imaam Aḥmad said about him: "He narrated "Munkar" Aḥaadeeth, and it is claimed that he had lost his book.", and Abu Ḥaatim and al-Haithamee said about him: "Unknown".**]**

you and for us.' He ﷺ asked: **"And what is that?"** They said: 'You worship our gods – al-Laat and al-`Uzza – for one whole year, and we will worship your Ilaah for one whole year.' He ﷺ said: **"I will wait till I receive (revelation) from my Lord."** Then Revelation came from al-Lauh al-Maḥfooẓh (the Preserved Tablet):

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ﴾

{Say (O Muḥammad): "O Al-Kaafiroon! I worship not that which you worship…"} till the end of the Surah [Surah al-Kaafiroon (109) 1-6]

Allaah تعالى also revealed:

﴿قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ * وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ * بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ﴾

{Say (O Muḥammad to the polytheists, etc.): "Do you order me to worship other than Allaah O you fools?" And indeed it has been revealed to you (O Muḥammad), as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." Nay! But worship Allaah (Alone and none else), and be among the grateful.} [Surah al-Zumar (39): 64-66]

Reported by Ibn Jareer (30/331) and Ibn Abee Ḥaatim and al-Ṭabaraanee in "al-Sagheer" (751), as mentioned in "al-Durr" (6/404) and the chain of this narration is "Ḥasan".

[End of Shaikh al-Albaanee's addendum]

Chapter 37: Falsity of the story of al-Gharaaneeq[286]

Ibn Is-ḥaaq then mentioned the names of those who returned to Makkah from their migration to Abyssinia. They did so when news reached them that the people of Makkah have embraced Islaam. The news was incorrect and there was a reason for it.

(Ibn Katheer said): What is well established in the books of "Ṣaḥeeḥ" (Aḥaadeeth) and elsewhere is that the Messenger of Allaah ﷺ was sitting with the Mushrikeen (idolaters) one day and Allaah تعالى revealed:

﴿وَالنَّجْمِ إِذَا هَوَىٰ * مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ﴾

{By the star when it goes down, (or vanishes). Your companion (Muḥammad) has neither gone astray nor has erred.} [Surah al-Najm (53): 1-2]

The Prophet ﷺ recited to them the complete Surah, and at the end of it he ﷺ prostrated, and with him prostrated the Muslims and the Mushriks – from the Jinn and human beings.[287]

But that (i.e. the prostration by the Mushrikeen along with the Muslims) had a reason which is mentioned by the Mufassireen (exegetes) in their respective Tafseer regarding the saying of Allaah تعالى:

---

[286] **[TN:** The word al-Gharaaneeq is the plural of Gharnooq, which means beautiful and handsome, as it is said "Shaab Gharnooq" for a handsome young man. The word Gharnooq also has the meaning of the long-necked, white bird known in English as a crane. And Allaah knows best. It is a false tale, that the Prophet ﷺ praised the "gods" of the idolaters in the Qur'aan in order to please them and to encourage them to accept Islaam. The story and its refutation by the scholars will be mentioned at the end of this chapter – In shaa Allaah.**]**

[287] I (al-Albaanee) say: (The reports) regarding this prostration of the Mushriks (idolaters) who had joined the Prophet ﷺ in doing so is correct – without a doubt, and these narrations will be mentioned shortly. But the way this is phrased and attributing it to the "Ṣaḥeeḥ" (of al-Bukhaaree) is disputable because he (al-Bukhaaree) did not report the narrations with this wording. I think that this is from the way of speech of the author (Ibn Katheer) who paraphrased the narration (instead of narrating the exact wording). As for (Ibn Is-ḥaaq's) statement that those who had migrated to Abyssinia, when they heard the news (rumors) that the people of Makkah have converted to Islaam, they returned to Makkah – I (al-Albaanee) have not come across any authentic chain for it. Rather, whatever has been mentioned in this regards is "Mursal" (disconnected) and no proof can be established through them. And in these narrations, the story of al-Gharaaneeq is mentioned which is pointed out by the author.

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

{Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaiṭaan threw (some falsehood) in it. But Allaah abolishes that which Shaiṭaan throws in. Then Allaah establishes His Revelations. And Allaah is All-Knower, All-Wise.} [Surah al-Ḥajj (22): 52]

Then they (some of the Mufassiroon) would refer to the story of al-Gharaaneeq.

We (Ibn Katheer) preferred to refrain from mentioning it openly here lest it comes to the attention of those who are unable to understand it within context.[288] The origins of the story are, however, present in the books of "Ṣaḥeeḥ" (Aḥaadeeth).

Al-Bukhaaree reported from Ibn `Abbaas رضي الله عنهما: *"The Prophet ﷺ performed a prostration when he finished reciting Surah al-Najm, and all the Muslims and pagans – (from) the Jinn and human beings prostrated along with him."*

Al-Bukhaaree was alone in narrating it, whereas Muslim did not report it.[289]

---

[288] I (al-Albaanee say): The explanation of the author (Ibn Katheer) in his "Tafseer" of the Aayah of Surah al-Ḥajj is more detailed and clear in refuting the story of al-Gharaaneeq. He (Ibn Katheer) said: "At this point, many of the Mufassireen mentioned the story of the al- Gharaaneeq, and how many of those who had migrated to Abyssinia came back when they thought that the idolaters of the Quraish had become Muslims. But these reports have come through chains of narrations which are all "Mursal" (incomplete), and I do not think that any of them have been reported with a complete chain that may be regarded as authentic. And Allah knows best." – end of quote from Ibn Katheer.

I (al-Albaanee say): I have (verified and) affirmed that statement (of Ibn Katheer), through narrations and reasoning, in a way no one has preceded me – and to the best of my knowledge – in my book: " نصب المجانيق لنسف قصة الغرانيق", and it has been published (in `Arabic), it is essential that you read it. Also, it is necessary here to warn about the severe mistake made by Shaikh (Abu Zahrah – the person in whose refutation the Shaikh al-Albaanee wrote this book, see the introduction), for he has mentioned in two places in his book that Imaam al-Bukhaaree has reported this story of al-Gharaaneeq in his "Ṣaḥeeḥ", and this is falsehood. Rather Imaam al-Bukhaaree – as will be quoted shortly – mentioned narrations but which have no connection with this (false) story.

[289] (Shaikh al-Albaanee said) reported by al-Bukhaaree in his "Ṣaḥeeḥ" (1071, 4862). Al-Ḥaakim (3745) also reported it and said: "It is "Ṣaḥeeḥ" as per the condition of al-Bukhaaree, but he did not report it". This is a mistake on his (al-Ḥaakim's) part (as al-Bukhaaree did report it). Al-Tirmidhee also reported it in his "Sunan" (575).

Al-Bukhaaree, Muslim, Abu Dawood, and al-Nasaa'ee[290] reported that `Abdullaah (Ibn Mas`ood) رضي الله عنه said: *"The Prophet ﷺ recited Surah al-Najm in Makkah and then prostrated and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said: 'This is sufficient for me.' Later on, I saw him killed as a Kaafir."*[291]

(Ibn Katheer adds): Imaam Aḥmad reported; and from the route of Imaam Aḥmad, al-Nasaa'ee also reported that al-Muṭṭalib Ibn Abee Wadaa`ah رضي الله عنه said: *"The Messenger of Allaah ﷺ recited Surah al-Najm in Makkah and prostrated, and those who were with him also prostrated. But I raised my head and refused to prostrate."* At that time al-Muṭṭalib had not yet accepted Islaam. After that, he never heard anyone recite Surah al-Najm except that he prostrated along with the reciter.[292]

(Ibn Katheer said): This narration (of al-Muṭṭalib) and the one preceding it (i.e. of Ibn Mas`ood) can be reconciled on the account that he (al-Muṭṭalib) had prostrated but then raised his head out of pride but as for that old man – whom Ibn Mas`ood considered as an exception – did not prostrate at all. And Allaah knows best.

(Ibn Katheer continues): The intended meaning here is to point out that when the transmitter saw the Mushrikeen had prostrated themselves in imitation of the Messenger of Allaah ﷺ, he (misunderstood it to) believe that they have accepted Islaam, made peace with him ﷺ and that there was no longer any dispute between them. The news of that quickly spread and reached the Muhaajireen in Abyssinia, and they believed it to be true. A group of them, hoping that was so, came back, while another group remained there. Each of them was well-intentioned and correct in acting as they did.

---

[290] Ṣaḥeeḥ al-Bukhaaree (1067, 1070, 3853, 3972, 4863), Ṣaḥeeḥ Muslim (576-105), Sunan Abu Dawood (1406), Sunan al-Nasaa'ee (959), Musnad Aḥmad (3682, 3805, 4164, 4235, 4405)

[291] I (al-Albaanee) say: al-Bukhaaree (4863) added that Ibn Mas`ood said: *"and he was Umayyah Ibn Khalaf"*. This Umayyah was killed in the battle of Badr, more will be mentioned later on. Al-Ḥaafiẓh Ibn Ḥajar said in "al-Fatḥ" (2/551): "It is mentioned in "al-Seerah" of Ibn Is-ḥaaq that it was al-Waleed Ibn al-Mugheerah. But that is doubtful, as al-Waleed was not killed (in the battle of Badr, for he died during the Khilaafah of `Umar رضي الله عنه)." I (al-Albaanee) say: Furthermore, this is false because it contradicts the narration reported by al-Bukhaaree. And Ibn Jareer also reported it in his "Tafseer" from the route of Ibn Is-ḥaaq.

[292] (Shaikh al-Albaanee said): Musnad Aḥmad (15464, 15465, 17892, 17893, 27245, 27246) and the wording is his, and Sunan al-Nasaa'ee (958). Al-Ḥaakim (6663) also reported it from the route of Imaam Aḥmad and its chain as "Ṣaḥeeḥ". Al-Ḥaafiẓh Ibn Ḥajar also graded it as "Ṣaḥeeḥ" in "al-Fatḥ" (8/615). But it is strange that both al-Ḥaakim and al-Dhahabee remained silent about its grading.

Al-Bukhaaree reported that `Aaishah رضي الله عنها said: "The Messenger of Allaah ﷺ said: **❝In a dream, I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts.❞** So, some people migrated to al-Madeenah, and most of those people who had previously migrated to Abyssinia returned towards al-Madeenah." Abu Moosaa and Asmaa' (Bint `Umais) also reported the same from the Messenger of Allaah ﷺ.[293]

As for the narrations of Abu Moosaa, then they were already quoted previously and it is also reported in "al-Ṣaḥeeḥain". As for the Ḥadeeth of Asmaa' Bint `Umais – In shaa Allaah – it will be mentioned in the chapter: "Conquest of Khaibar", when some of them delayed their return from Abyssinia.[294]

Al-Bukhaaree and Muslim reported that `Abdullaah (Ibn Mas`ood) said: "We used to greet the Prophet ﷺ while he was praying and he used to answer our greetings. When we returned from al-Najaashee (the ruler of Abyssinia), we greeted him, but he did not answer us (during the prayer). (So after the prayer) we said: 'O Allaah's Messenger ﷺ! We used to greet you in the past and you used to reply to us. (but since our return from Abyssinia, you don't reply).' He ﷺ said: **❝In the prayer, one is occupied (with a more serious matter).❞** "[295]

This substantiates the interpretation of those who explain the authentic narration of Zaid Ibn Arqam that is reported in the "Ṣaḥeeḥain": *"We used to talk while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Aayah was revealed:*

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

---

[293] I (al-Albaanee) say: This is all from the speech of al-Bukhaaree which he reported in "Mu`allaq" form (without a chain) in his "Ṣaḥeeḥ" (5/49) under the chapter: "Migration to Abyssinia", (just before Ḥadeeth 3872). Al-Bukhaaree also reported the Ḥadeeth of `Aaishah with the connected chain in two places in his "Ṣaḥeeḥ" (2297, 3905). This will be referenced when the author (Ibn Katheer) quotes it in full under the chapter: "The Prophet's ﷺ migration to al-Madeenah". The Ḥadeeth of Abu Moosaa will be mentioned there as well, and part of his Ḥadeeth had previously been mentioned in the earlier chapter. As for the Ḥadeeth of Asmaa', it will be mentioned accordingly as the author (Ibn Katheer) has pointed out.

[294] **[TN:** Since Shaikh al-Albaanee had passed away and the book is incomplete, the narrations of both, Abu Moosaa and Asmaa' Bint `Umais, have been mentioned in the footnotes of chapter 34**]**

[295] Ṣaḥeeḥ al-Bukhaaree (1199, 1216, 3875), Ṣaḥeeḥ Muslim (538-34), Sunan Abu Dawood (923), Sunan Ibn Maajah (1019). See also Shaikh al-Albaanee's "Ṣaḥeeḥ Abu Dawood" (856) for the complete "Takhreej" of this Ḥadeeth.

{Guard strictly (five obligatory) Salawaat (the prayers), and especially the middle Salaah (i.e. the best prayer - `Asr). And stand before Allaah with obedience} [Surah al-Baqarah (2): 238] *and we were commanded to observe silence (in prayer) [and were forbidden to talk].”*[296]

(Ibn Katheer said): However, those referred to here were the “Companions of the Prophet ﷺ” generally, for Zaid himself was a Companion, an Anṣaaree, from Madeenah. The prohibition against speaking during the Salaah was already established in Makkah, so the report is being applied to what had gone before. As for his referring to this particular Aayah - which is of Madeenah period - it is difficult to explain. Perhaps he believed that it was this Aayah that prohibited speaking during the prayers, when in fact there were other Aayaat which prohibited along with it. And Allaah knows best.[297]

---

[296] Ṣaḥeeḥ al-Bukhaaree (1200, 4534), Ṣaḥeeḥ Muslim (539-35) and the words within the brackets are his, Sunan Abu Dawood (949), Sunan al-Tirmidhee (405, 2986), Sunan al-Nasaa’ee (1219). See “Irwa al-Ghaleel” (393) for the complete “Takhreej” of this Ḥadeeth.

[297] I (al-Albaanee) say: This obscurity is because of (Ibn Katheer’s) misunderstanding that Ibn Mas`ood had returned to Makkah (i.e. before the Prophet had migrated to al-Madeenah), and there is no evidence for that. Al-Ḥaafiẓh Ibn Ḥajar preferred the opinion that Ibn Mas`ood’s return was to al-Madeenah, and he brought two proofs in support of that, one of them being the long Ḥadeeth of Ibn Mas`ood regarding the migration to Abyssinia, (see chapter no. 33). At the end of that Ḥadeeth, it is mentioned: *“Then (after the Prophet’s migration to al-Madeenah), `Abdullaah Ibn Mas`ood hastened (to leave Abyssinia) and he was able to participate in the battle of Badr.”* See “Fatḥ al-Baaree” (3/74) for Ibn Ḥajar’s detailed discussion on this.

***

[TN: The Fataawa of the scholars regarding the falsity of the story of al-Gharaaneeq:

The Fatwa from the Lajna (Permanent Committee):

Question: The following text was mentioned in “Mukhtaṣar Seerat al-Rasool” (The Abridged Biography of the Prophet): “The Prophet ﷺ recited Surah al-Najm in their presence, and when he reached Allaah’s saying (which means): {Have you then considered al-Laat, and al-`Uzzaa And Manaat, the other third?} [Surah al-Najm (53): 19-20], Shaiṭaan threw into his recitation the words: ‘These are the exalted Gharaaneeq (Cranes), whose intercession is hoped for.’ They (the disbelievers) thought that the Prophet ﷺ really said it, and they rejoiced greatly.” Is this tale true? If yes, does Shaiṭaan have the power to cast into his recitation the aforesaid words? Kindly advice!

The Lajnah: The tale of Gharaaneeq was mentioned by many scholars of Tafseer in their interpretation of Allaah’s saying: **{Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaiṭaan threw (some falsehood) in it. But Allaah abolishes that which Shaiṭaan throws in. Then Allaah establishes His Revelations. And Allaah is All-Knower, All-Wise.}** [Surah al-Ḥajj (22): 52], and in the Tafseer of Allaah’s saying: {Do you all see al-Laat and al-`Uzzaa, and Manaat the third other one?} [al-Najm (53):19-20] It was narrated through many chains of narration with different wordings. However, all of them are “Mursal”, and were never reported through authentic chains of narration, as mentioned by al-Ḥaafiẓh Ibn Katheer in his Tafseer. After he mentioned this tale through all its chains of narration, he said: “However, all of them are “Mursal” and “disconnected”.”

Ibn Khuzaymah said that this tale was fabricated by the Zanaadiqah (Heretics); it was also denied by Abu Bakr Ibn al-`Arabee, al-Qadee `Iyaadh and others, who disapproved of both its Sanad (chain of narrators) and Matn (the text). As for the Sanad, it is due to the above-mentioned reasons. As for the Matn, it is due to what was stated by Ibn Al-`Arabee that when Allaah تعالى sends the Angel to His Messenger, He instills in him (His Messenger) the knowledge that it is the Angel who sends down Waḥee (Revelation) to him; Shaiṭaan can never put on his lips words, which throw him into confusion, and so he recites them as Qur'an. As there is Ijmaa` (unanimous consensus) on the infallibility of the Messenger of Allaah ﷺ and the impossibility of his committing Shirk (associating others with Allaah in His Divinity or worship), he could not have said these words even by mistake, or thinking that they were Qur'aan. He could not have preferred pleasing his people over pleasing his Lord, which made him wish that Allaah would not reveal anything to him that might displease them. Moreover, the evidence used to prove the authenticity of this tale, which is inferred from Allaah's saying: **{Verily, they were about to tempt you away from that which We have revealed (the Qur'aan) unto you (O Muḥammad), to fabricate something other than it against Us}** [Surah al-Israa' (17): 73] certainly does not prove its authenticity. Rather, it proves the innocence of the Prophet ﷺ of the accusation of reciting these polytheistic words, as the Aayah indicates denial and negation, not affirmation. It is also evident that Shaiṭaan merely threw some falsehood into his recitation, but he did put such polytheistic words on his tongue nor inspired these words inside him, which he actually recited, read, or uttered, whether inattentively, by mistake or on purpose, until Jibreel (Gabriel) came and corrected him, and he ﷺ grieved over what happened. It was also not proven that the Aayah was revealed to console the Messenger of Allaah ﷺ for what he was afflicted with according to this tale, to prop up such an interpretation with all the errors that it contains.

The Jumhoor (dominant majority) of Ahl al-Sunnah (those adhering to the Sunnah) agreed with Ibn Al-`Arabee on what he said. They stated that the meaning of the Aayah is: "Never did Allah send a Messenger or a Prophet before you (O Muḥammad) but when he did recite the revelation, or narrated, or spoke, a devil from among mankind or jinn would throw during his recitation or speech some false words spoken by that devil and heard by the attendants. Or the devil would whisper evil thoughts to the Kaafirs (disbelievers) and hypocrites who thought them to be part of the Waḥee, while they are not so. Allah then abolishes whatever words, whisperings or deception which Shaiṭaan throws in and completely eliminates them, to establish the truth by His Words, for the Perfection of His Knowledge and Profound Wisdom. This is the Way of Allaah with His Messengers, Prophets and their enemies, to fulfill the purpose of trying and testing mankind, so that the wicked is distinguished from the good; so that the Kaafirs and hypocrites who are to be destroyed through their following the falsehood that Shaiṭaan casts may be destroyed after a clear evidence; and the people of unwavering faith, whose hearts rest secure in Imaan (belief), who are guided to the Straight Path, may live after clear evidence.

Thus, it becomes clear through the previously mentioned that the tale of Gharaaneeq is false. Shaiṭaan does not have the power to thrust some falsehood into the mouth of the Prophet ﷺ which he then recites or utters. Shaiṭaan might have thrown some false words while the Prophet ﷺ was reciting; words which were uttered by Shaiṭaan and heard by the attendants, or Shaiṭaan might have whispered some evil inspirations in the soul of the disbelievers and hypocrites, which they thought them to be part of the Waḥee, while they are not. Allaah then abolishes such Satanic sayings, eliminates misconception and establishes His revelations.

It also becomes clear that the opinion of Shaikh Muḥammad Ibn `Abdul Wahhaab رحمه الله is the same of the Jumhoor (dominant majority) of scholars, which holds that Shaiṭaan has thrown some falsehood or evil whispering during recitation, but certainly not on the tongue of the Prophet ﷺ, or in his soul, or in the souls of the true believers. It was only in the ears of Kaafirs, or inside their souls, which they thought to be part of the Qur'aan. The wisdom of Allaah entails that He تعالى destroys falsehood and establishes His revelations so that the truth triumphs out of His Mercy to the people. Allaah is All-Knowledgeable, All-Wise. The scholars of Islaam are unanimously agreed on the infallibility of all the Messengers and everything that they convey from Allaah تبارك وتعالى to mankind.

May Allaah grant us success! May peace and blessings be upon our Prophet Muḥammad, his family, and Companions!
[Fataawa Lajna (4/312-315)]

Shaikh al-Albaanee رحمه الله:

The Shaikh رحمه الله said in his introduction before discussing the narrations about the story of al-Gharaaneeq in his book "Naṣb al-Majaaneeq fee Nasfi Qiṣṣatil-Gharaaneeq" (Erecting the catapults (Majaaneeq) for the destruction of the story of al-Gharaaneeq):

"And before I begin presenting the narrations of the story, I think that we must mention a word, in order to complete the benefit of the treatise. So I say:

Verily this story has been mentioned by the scholars of Tafseer regarding Allaah's statement: **{Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaiṭaan threw (some falsehood) in it. But Allaah abolishes that which Shaiṭaan throws in. Then Allaah establishes His Revelations. And Allaah is All-Knower, All-Wise. That He (Allaah) may make what is thrown in by Shaiṭaan a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Ẓhaalimoon (wrong-doers, etc.) are in an opposition far-off (from the truth against Allaah's Messenger and the believers). And that those who have been given knowledge may know that it (this Qur'aan) is the truth from your Lord and that they may believe therein, and their hearts may submit to it with humility. And verily, Allaah is the Guide of those who believe, to the Straight Path.}** [Surah al-Ḥajj (22): 52-54]

And indeed they (the scholars of Tafseer) differed regarding the interpretation of Allaah's statement: "Tamannaa" and "Umniyyatih", and the best of what was said regarding that is that "Tamannaa" is from "al-Umniyyah" and it is the recitation, just as the poet said regarding "`Uthmaan رضي الله عنه when he was killed: "Tamannaa (he was reciting) the Book of Allaah at the beginning of the night, And at the end of it (the night) when he met the fate of death."

And the majority of the scholars of Tafseer and the investigating scholars hold this view (regarding its meaning), and it was mentioned by Ibn Katheer on the authority of most of the scholars of Tafseer. Even Ibn al-Qayyim attributed it to the Salaf all without exception when he said in "Ighaathatal-Luhfaan" (1/93): "And all of the Salaf held the view that the meaning (of this Aayah) is: 'when he recited, the Shaiṭaan threw in his recitation.'"

And al-Qurṭubee clarified it and said in his "Tafseer" (12/83): "And Sulaimaan Ibn Ḥarb said: 'Verily the word (fee) carries the meaning (`inda) (meaning: with). Thus it means Shaiṭaan threw into the hearts of the disbelievers with the recitation of the Prophet ﷺ, just as Allaah تبارك وتعالى says: **{And you did dwell (feenaa) with us.}** [Surah al-Shu`araa (26):18], which means: "with Us".' And this is the meaning of what was said by Ibn `Aṭiyyah who related it from his father, who related it from the scholars of the East. And this is what was alluded to also by al-Qaaḍhee Abu Bakr Ibn al-`Arabee."

I (al-Albaanee) say: And the speech of Abu Bakr will come in its place (in this book) – In shaa Allaah. And that which we have mentioned from the meaning regarding the Tafseer of the Aayah, it is the chosen view of al-Imaam Ibn Jareer al-Ṭabaree, where he said after what he reported from a group of the Salaf (17/121): "And this statement (that Shaiṭaan puts verses into the Aayaat that the Prophet recited) resembles most the interpretation of philosophical rhetoric due to that which is alluded to by Allaah's statement: **{But Allaah abolishes that which Shaiṭaan throws in. Then Allaah establishes His Aayaat.}** [Al-Ḥajj (22):52] regarding that. Because the Aayaat which Allaah تعالى informs that He establishes, there is no doubt that they are the Aayaat of His revelation. So it is

known by this that that which the Shaiṭaan threw in it, it means that which Allaah informed that He abolished that from it (from His revelation) and negated it, then He established it (His revelation) by His abrogating that (what Shaiṭaan throws). So pay attention to the speech then: "And We did not send before you (Muḥammad) any Messenger or Prophet, but when he recited the Book of Allaah, and read, or spoke and talked, Shaiṭaan threw in the Book of Allaah, which he was reciting and reading, or in his speech which he was speaking and saying; so Allaah abrogates what the Shaiṭaan throws with His (Allaah's) statement: So Allaah takes away what Shaiṭaan throws of that, upon the tongue of His Prophet and He nullifies it (declaring its falsehood)."

This is the meaning that is intended from this noble Aayah, and there is - as you see - nothing in it other than that the Shaiṭaan throws with the recitation of the Prophet ﷺ that which he uses to try (or tempt) those in whose heart is sickness. However, the enemies of the Deen (Islaam), they sit in wait on every path plotting against it, and they spy from every look out post, and nothing pleases them except that they insert into it what is not from it, and that which its Messenger did not say. Thus, they mentioned what you will see in the forthcoming narrations, from that which is not appropriate for the status of Prophethood and Messengership. And that has been their habit for a long time, just as they did in other Aayaat as well regarding others besides him ﷺ from the Prophets, like Dawood, Sulaimaan, and Yoosuf عليهم السلام. So they (these enemies of the Deen) related in the Tafseer of these Aayaat things from the Israa'eeliyyaat (narrations of the People of the Book) that are not permissible to attribute to a Muslim man let alone a respected Prophet. This is just as is explained in its place from the books of Tafseer and the stories. Therefore, beware O Muslim, of being deceived with anything from these stories and then you become from those who are destroyed. And **❝leave that which makes you doubt for that which does not make you doubt❞**, just as your Prophet ﷺ said.

{And verily Allaah is the Guide of those who believe to a Straight Path.} [Al-Ḥajj (22):54]

--end of quote from Shaikh al-Albaanee.

Shaikh Ibn Baaz [Majmoo` Fataawa Ibn Baaz (8/301-302)] and Shaikh Ibn al-`Uthaymeen [Fataawa Noorun `alaa al-Darb (5/2)] have also refuted this false tale]

Chapter 38: Mentioning of the decision of Abu Bakr al-Siddeeq to emigrate to Abyssinia

Ibn Is-ḥaaq said: I was informed by Muḥammad Ibn Muslim al-Zuhree, from `Urwah, that `Aaishah رضي الله عنها said: "Abu Bakr al-Siddeeq رضي الله عنه experienced suffering in Makkah and witnessed the antagonism of Quraish for the Messenger of Allaah ﷺ and his Companions, he asked permission from the Messenger of Allaah ﷺ to migrate, and he ﷺ granted him his request. So, Abu Bakr رضي الله عنه set out (for Abyssinia) as emigrant, and when he had traveled a day or two days distance from Makkah, he met Ibn al-Daghinah, who was the brother of Banoo al-Ḥaarith Ibn Yazeed, being from the tribe of Bakr Ibn `Abd Manaat Ibn Kinaanah, who was at that time the chief of al-Aḥaabeesh (al-Aḥbaash).[298]

Ibn al-Daghinah asked: *'Where are you heading for, Abu Bakr?'* Abu Bakr replied: *'My people forced me to leave, for they have treated me badly and made it difficult for me (to live).'* He asked: *'And why is that? By Allaah! You are a credit to the tribe, aiding those in distress, and you do good deeds, and you are kind towards the needy. Go back, for you are under my protection!'* So Abu Bakr returned with him, and when they entered Makkah, Ibn al-Daghinah stood up with him and said: *'O Quraish! I have given protection to Ibn Abee Quḥaafah, so let no man do anything but good to him.'* So they left him alone."

`Aaishah added: "Abu Bakr used to have a Masjid (praying place) near the gate of his home, among the tribe of Banoo Jumah and there he would pray. He was a very sensitive man and would shed tears upon reciting the Qur'aan.[299] Young men, slaves, and women would stand nearby astonished at his behavior.

---

[298] Ibn Is-ḥaaq mentioned: The Aḥbaash were the tribes of Banoo al-Ḥaarith Ibn `Abd Manaat Ibn Kinaanah, and al-Hoon Ibn Khuzaimah Ibn Mudrikah, and Banoo al-Mustaliq from Khuzaa`ah.

Ibn Hishaam said: All these tribes formed an alliance and they were named as al-Aḥaabeesh because they formed the alliance while they were in the valley known as Al-Aḥbaash which is in the lower part of Makkah. ["al-Seerah of Ibn Hishaam (1/373)]

[299] **[TN:** Ibn Katheer reported in his "Tafseer" that Ibn Shawdhab and `Aṭaa' al-Khurasaanee, both said: "The Aayah:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾

{But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)} [Surah al-Ramḥaan (55): 46], was revealed regarding Abu Bakr al-Siddeeq."**]**

Some men from Quraish went to Ibn al-Daghinah and told him: 'O Ibn al-Daghinah! Surely you did not give protection to this man so that he harms us? When he prays and recites (what Muḥammad brought), he is moved to tears and he then attracts attention. We fear that he may influence our young men, women and the weak. So go and tell him to go inside his house, where he can do as he wishes.'"

`Aaishah added: "So Ibn al-Daghinah went to Abu Bakr and said to him: *'I did not give you protection so that you could harm your people. They take offense at the place you attend and feel that you are harming them. So go inside your house and do there as you please.'* Abu Bakr said: *'So shall I give you back your protection and rely on Allaah's protection?'* He said: *'Do return my protection.'* He said: *'Consider it returned.'* Ibn al-Daghinah then stood up and said: *'O Quraish! Ibn Abu Quḥaafah has given me back my protection over him. So you are free to do whatever you wish with him.'"*[300]

Al-Bukhaaree reported, and he is alone in narrating this, that `Aaishah narrated: "Since I reached the age when I could remember things, I never remembered my parents believing in any religion other than the true religion (i.e. Islaam). Not a single day passed but Allaah's Messenger ﷺ visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Abyssinia as an immigrant. When he reached a place called Bark-al-Ghimaad,[301] he met Ibn al-Daghinah, the chief of al-Qaraah tribe,[302] who asked Abu Bakr: *'Where are you going?'* Abu Bakr said: *'My people have turned me out of the country and I would like to tour the world and worship my Lord.'* Ibn al- Daghinah said: *'A man like you should not leave his homeland, nor should he be driven out, because you help the poor earn their living, keep good relation with your Kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord in your town.'* So Abu Bakr returned and Ibn al-Daghinah accompanied him. In the evening Ibn al-Daghinah visited the nobles of Quraish and said to them: *'A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?'* So the people of Quraish could not refuse Ibn Al-Daghinah's protection, and they said to Ibn Al-Daghinah: 'Let Abu Bakr

[300] I (al-Albaanee) say: The chain of this narration is "Jayyid" (excellent), and the narration of al-Bukhaaree adds to its strength.

[301] A place few nights distance from Makkah towards the sea.

[302] A famous tribe, known for archery; examples are set forth for their strength and their skills.

worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly because we are afraid that he may affect our women and children.' Ibn Al-Daghinah told Abu Bakr of all that. Abu Bakr stayed in that state, worshiping his Lord in his house. He did not pray publicly, nor did he recite Qur'aan outside his house.

Then a thought occurred to Abu Bakr to build a Masjid in front of his house, and there he used to pray and recite the Qur'aan. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Qur'aan. That situation scared the nobles of the Mushriks of Quraish, so they sent for Ibn Al-Daghinah. When he came to them, they said: 'We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a Masjid in front of his house where he prays and recites the Qur'aan publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, then ask him to release you from your obligation to protect him, for we dislike breaking our pact with you, but we deny Abu Bakr the right to announce his act publicly.' Ibn Al-Daghinah went to Abu- Bakr and said: *'(O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the `Arabs to hear that my people have dishonored a contract I have made on behalf of another man.'* Abu Bakr replied: *'I release you from your pact to protect me, and am pleased with the protection from Allaah.'*

At that time the Prophet ﷺ was in Makkah, and he said to the Muslims: **❝In a dream, I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts.❞** So, some people migrated to al-Madeenah, and most of those people who had previously migrated to the land of Abyssinia returned to al-Madeenah. Abu Bakr also prepared to leave for al-Madeenah, but Allaah's Messenger ﷺ said to him: **❝Wait for a while because I hope that I too will be allowed to migrate.❞** Abu Bakr said: *'Do you indeed expect this? Let my father be sacrificed for you!'* The Prophet ﷺ said: **❝Yes.❞** So Abu Bakr did not migrate for the sake of Allaah's Messenger ﷺ in order to accompany him. For four months he fed two she-camels that he possessed with the leaves of al-Samur tree that fell on being struck by a stick.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr: 'This is Allaah's Messenger ﷺ with his head covered coming at a time at which he

never used to visit us before.' Abu Bakr said: *'May my parents be sacrificed for him. By Allaah, he has not come at this hour except for a great necessity.'* So Allaah's Messenger ﷺ came and asked permission to enter and he was allowed to enter. When he entered, he said to Abu Bakr: **"Tell everyone who is present with you to go away."** Abu Bakr replied: *'There is none but your family. May my father be sacrificed for you, O Allaah's Messenger ﷺ!'* The Prophet ﷺ said: **"I have been given permission to migrate."** Abu Bakr said: *'Shall I accompany you? May my father be sacrificed for you, O Allaah's Messenger ﷺ!'* Allaah's Messenger ﷺ said: **"Yes."** Abu Bakr said: *'O Allaah's Messenger ﷺ! May my father be sacrificed for you, take one of these two she-camels of mine.'* Allaah's Messenger ﷺ replied: **"(I will accept it) with payment."** So we prepared the baggage quickly and put some journey food in a leather bag for them. Asmaa' Bint Abu Bakr cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason, she was named *Dhaat-un-Nitaaqain* (i.e. the owner of two belts).

Then Allaah's Messenger ﷺ and Abu Bakr reached a cave on the mountain of Thaur, and they stayed there for three nights. `Abdullaah Ibn Abi Bakr who was intelligent and a sagacious youth, he used to stay (with them) during the night. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. `Aamer Ibn Fuhairah, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. `Aamer Ibn Fuhairah would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allaah's Messenger ﷺ and Abu Bakr had hired a man from the tribe of Banee al-Deel from the family of Banee `Abd Ibn `Adee as an expert guide, and he was in alliance with the family of al-`Aaṣ Ibn Waa'il al-Sahmee and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), `Aamer Ibn Fuhairah and the guide went along with them and the guide led them along the sea-shore.[303]

[303] Ṣaḥeeḥ al-Bukhaaree (476, 2138, 2263, 2264, 2297, 3905, 4093, 5807, 6079), he reported both – the longer narration as well as the short ones, and Muslim did not narrate it. Some of these narrations were also reported by Imaam Aḥmad in his "Musnad".

Chapter 39: Mentioning of the story of al-Ṭufail Ibn `Amr al-Dausee

Muḥammad Ibn Is-ḥaaq رحمه الله mentioned the story of al-Ṭufail's conversion to Islaam without a chain of narration.

Al-Ṭufail was an honored and respected chief of the tribe of Daus. He came to Makkah where he was met with the chiefs of Quraish, who warned him about the Messenger of Allaah ﷺ, and forbade him to meet him or to listen to his speech…[304]

Narrated Abu Hurairah رضي الله عنه: al-Ṭufail Ibn `Amr al-Dausee and his companions came to the Prophet ﷺ and said: "O Allaah's Messenger ﷺ! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allaah against them." [The Prophet ﷺ faced towards the Qiblah and raised his hands (in supplication)], thereupon the people said: "The tribe of Daus is ruined." The Prophet ﷺ said: **❝O Allaah! Give guidance to the people of Daus, and bring them (to Islaam).❞**[305]

[304] **[TN:** The rest of narration was omitted by Shaikh al-Albaanee because it is a "Mursal" narration.**]**

[305] Musnad Aḥmad (7315, 9784, 10526), Ṣaḥeeḥ al-Bukhaaree (2937, 4392, 6397), Ṣaḥeeḥ Muslim (2524-197)

***

[TN: It is narrated on the authority of Jaabir that al-Ṭufail Ibn `Amr al-Dausee came to the Messenger of Allaah ﷺ and said: "Do you need strong, fortified protection?" (Jaabir said): The tribe of Daus had a fort in the Jaahiliyyah. The Messenger of Allaah ﷺ declined this offer, since it (the privilege of protecting the Prophet) had already been reserved for the Anṣaar. When the Messenger of Allaah ﷺ migrated to al-Madeenah, al-Ṭufail Ibn `Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of al-Madeenah did not suit him, and he fell sick. He felt very uneasy. So he took hold of an iron head of an arrow and cut his finger-joints. The blood streamed forth from his hands, till he died. Al-Ṭufail Ibn `Amr saw him in a dream. His state was good and he saw him with his hands wrapped. He (al-Ṭufail) said to him: What treatment did your Lord accord to you? He replied. Allaah granted me pardon for my migration to the Apostle ﷺ. He (al-Ṭufail) again said: What is this that I see you wrapping up your hands? He replied: I was told: We would not set right anything of yours which you damaged yourself. Al-Ṭufail narrated this (dream) to the Messenger of Allaah ﷺ. Upon this he ﷺ prayed: **❝O Allaah I grant pardon even to his hands.❞** [Ṣaḥeeḥ Muslim (116-184)]**]**

Chapter 40: Mentioning the contest between Rukaanah and the Prophet ﷺ

Abu Dawood and al-Tirmidhee reported from Abu Ja`far Ibn Muḥammad Ibn Rukaanah, from his father that Rukaanah[306] wrestled the Prophet ﷺ and the Prophet ﷺ won the match.

Then al-Tirmidhee said: "The chain of this narration is "Ghareeb" [and its chain is not established]".[307]

I (Ibn Katheer) say: Abu Bakr al-Shaafi`ee reported this with a "Jayyid" (excellent) chain on the authority of Ibn `Abbaas رضي الله عنهما that Yazeed Ibn Rukaanah wrestled the Messenger of Allaah ﷺ and the Prophet ﷺ threw him three times, and each time for a wager of hundred sheep. The third time Rukaanah said: 'O Muḥammad! No one has ever put my back on the ground before you, and no one was more hateful in my sight before this than you. And (now) I testify that there is no one worthy of being worshiped except Allaah and that you are His Messenger.' At this, the Messenger of Allaah ﷺ stood up and returned him his sheep.[308]

[306] **[TN:** Rukaanah was known for his strength.**]**

[307] Sunan Abu Dawood (4078) and Sunan al-Tirmidhee (1784), and al-Ḥaakim (5903), and both he (al-Ḥaakim) and al-Dhahabee remained silent about its chain. **[TN:** Shaikh al-Albaanee graded this Ḥadeeth as "Ḍha`eef" in his checking of Sunan Abu Dawood and Sunan al-Tirmidhee. See also "al-Ḍha`eefah" (6072)**]**

(Shaikh al-Albaanee said): Al-Tirmidhee said it is "Ghareeb" because in its chain there are three consecutive "Majhool" (unknown) narrators. But the next narration supports this one.

[308] **[TN:** See "al-Irwa" (1503) of Shaikh al-Albaanee for more supporting chains for this narration, and where the Shaikh graded it as "Ḥasan"**]**

Chapter 41: Mentioning the reason for the revelation of some of the Aayaat of Surah al-An`aam and Surah al-Kawthar

Ibn Is-ḥaaq said[309]: Whenever the Messenger of Allaah ﷺ used to sit in the Masjid, some of his most vulnerable Companions used to sit close by him, such as Khabbaab, `Ammaar, Abu Fukayhah Yasaar – the freed slave of Ṣafwaan Ibn Umayyah, Ṣuhayb and other Muslims like them. The Quraish would mock them, saying to one another: 'These are his companions, as you see! Is it these (poor believers) that Allaah has favored from amongst us to receive guidance and the religion of truth? And what Muḥammad had brought, had it been a good thing, they (weak and poor) would not have preceded us thereto! And certainly, Allaah would not have put them before us!' So, Allaah عز وجل revealed these Aayaat about them:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ * وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ * وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ﴾

**{And turn not away those who invoke their Lord, morning and afternoon seeking His Face. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would (then) be of the wrongdoers. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allaah has favored from amongst us?" Does not Allaah know best those who are grateful? When those who believe in Our Aayaat come to you, say (to them): "Salaamun `Alaikum (peace be on you). Your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allaah), then surely, He is Oft-Forgiving, Most Merciful."}** [Surah al-An`aam (6): 52-54]

[309] I (al-Albaanee) say: This is how Ibn Is-ḥaaq has reported it in his "al-Seerah" (2/33) in "Mu`allaq" form (i.e. without a chain of narration). There are supporting narrations which act as a witness to it, which I will mention at the end of this chapter.

Ibn Is-ḥaaq further said[310]: The Messenger of Allaah ﷺ often used to sit near (mount) al-Marwah, next to the shop of a young Christian named Jabr, a slave of the tribe of Banoo al-Haḍhramee. People used to say: 'By Allaah! It is merely Jabr who teaches Muḥammad most of what he says.' So Allaah تعالى revealed concerning their saying:

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾

{And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muḥammad)." The language of the man they refer to is foreign, while this (the Qur'aan) is (in) clear Arabic language.} [Surah al-Nahl (16): 103]

Then Ibn Is-ḥaaq[311] mentioned how Surah al-Kawthar was revealed concerning al-`Aaṣ Ibn Waa'il when he said to the Messenger of Allaah ﷺ: '(Leave him), for indeed he is a man who is cut off having no descendants.' meaning: he has no male offspring (to continue his lineage). 'So, when he dies he will not be remembered.' So Allaah تعالى revealed:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

{Indeed, he who makes you angry will be cut off.} [Surah al-Kawthar (108): 3]

Meaning: he would not be remembered after his death, even if he were to have thousands of offspring. For remembrance, reputation and credibility do not depend on the multiplicity of children and offspring. We (Ibn Katheer) have already discussed this Surah in our "Tafseer". And all praise is for Allaah alone.

---

[310] (Shaikh al-Albaanee said): This is reported in "Mu`allaq" form by Ibn Is-ḥaaq (2/33). Ibn Jareer has also reported this in his "al-Tafseer" (14/178) from his chain till Ibn Is-ḥaaq in the same manner. Al-Ḥaakim also reported a similar narration in his "al-Mustadrak" (3363) from his chain, on the authority of Ibn `Abbaas رضي الله عنهما, and said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him. And it is as they have said. And it has further supporting chain, from the narration of `Abdullaah Ibn Katheer. **[TN:** See "Tafseer" of Ibn Jareer (14/178-179) for more chains.**]**

[311] (Shaikh al-Albaanee): Again Ibn Is-ḥaaq reported this without a chain of narration in his "al-Seerah" (2/34), but Ibn Jareer has reported this with a complete chain of narration in his "al-Tafseer" (30/329).

[Furthermore, Ibn Is-ḥaaq (2/35) reported with a "Ṣaḥeeḥ" chain, on the authority of Anas Ibn Maalik رضي الله عنه, the Messenger of Allaah ﷺ was asked: 'What is al-Kawthar?' He ﷺ said: **"That is a river which Allaah has given to me"** - that is, in Paradise - **"which is whiter than milk and sweeter than honey, and in it are birds whose necks are like the necks of camels."** `Umar رضي الله عنه said: "Indeed this is plump and luxurious then." So the Messenger of Allaah ﷺ said: **"Those who consume it are more plumb than it."** [312]

Ibn Is-ḥaaq also said: I also heard in this Ḥadeeth or in another one that he ﷺ said: **"and whoever drinks from it, will never be thirsty."**][313]

I (Ibn Katheer) say: Allaah تعالى said:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ﴾

{Verily, (many) Messengers were denied before you (O Muḥammad), but they bore the denial with patience, and they were harmed, till Our help reached them, and

---

[312] I (al-Albaanee) say: This was reported in Musnad Aḥmad (13306, 13480, 13484), Sunan al-Tirmidhee (2542) and he graded it as "Ḥasan", and by al-Ḥaakim (3978). **[TN:** Shaikh al-Albaanee graded it as "Ḥasan Ṣaḥeeḥ".**]**

(Shaikh al-Albaanee adds): In another narration in Musnad Aḥmad, it is mentioned as Abu Bakr instead of `Umar, and this is rejected; and there is still another narration but its chain is "Ḍha`eef". **[TN:** See Musnad Aḥmad (13311, 13475)**]**

[313] I (al-Albaanee) said: These are part of the Aḥaadeeth of the Prophet's cistern which are reported from a group of Companions, as mentioned in the "Ṣaḥeeḥain" and in other books of Ḥadeeth. And they have been mentioned in "Ẓhilaal al-Jannah" (728). What is mentioned within the brackets is addition from "al-Seerah" (of Ibn Is-ḥaaq).

[TN: Some of the narrations reported in the Ṣaḥeeḥain are:

Narrated Anas Ibn Maalik رضي الله عنه: Allaah's Messenger ﷺ said: **"The width of my Hauḍh (Lake) is equal to the distance between Aylah (a town in Shaam) and Sana`aa' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky."** [Ṣaḥeeḥ al-Bukhaaree (6580) and Ṣaḥeeḥ Muslim (2303-39, 40) and Muslim (2305-44) from the narration of Jaabir Ibn Samurah رضي الله عنه]

Narrated `Abdullaah Ibn `Amr رضي الله عنهما: The Prophet ﷺ said: **"My Hauḍh (Lake) is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty."** [Ṣaḥeeḥ al-Bukhaaree (6579, 6583) and Ṣaḥeeḥ Muslim (2290-26)]**]**

none can alter the Words (Decisions) of Allaah. Surely there has reached you the information (news) about the Messengers (before you).} [Surah al-An`aam (6): 34]

And Allaah تعالى said:

﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ﴾

{Truly! We will suffice you against the mockers.} [Surah al-Ḥijr (15): 95]

Sufyaan (al-Thawree) reported from Ja`far Ibn Iyyaas, from Sa`eed Ibn Jubair, that Ibn `Abbaas رضي الله عنهما said regarding the "mockers": "They were al-Waleed Ibn al-Mugheerah, al-Aswad Ibn `Abd Yaghooth al-Zuhree, al-Aswad Ibn al-Muṭṭalib, Abu Zam`ah, al-Ḥaarith Ibn `Ayṭal, and al-`Aaṣ Ibn Waa'il al-Sahmee. So Jibreel came to the Messenger of Allaah ﷺ, and he ﷺ complained to him about them. Then he ﷺ pointed towards al-Waleed, so Jibreel gestured towards his fingertips and said: *'You (O Muḥammad) have been sufficed against him.'* Then he ﷺ pointed towards al-Aswad Ibn al-Muṭṭalib and Jibreel gestured towards his eyes,[314] saying: *'You have been sufficed against him.'* Then he ﷺ pointed towards al-Ḥaarith Ibn `Ayṭal and Jibreel gestured towards his stomach, saying: *'You have been sufficed against him.'* Then al-`Aaṣ Ibn Waa'il passed by and Jibreel gestured towards the sole of his foot, saying: *'You have been sufficed against him.'* As for al-Waleed, he later stopped by a man from (the tribe of) Khuzaa`ah who was mounting feathers on an arrow for him, but the arrow struck his fingers and severed them. As for al-Aswad Ibn `Abd Yaghooth, he had ulcers growing out of his head, and he died because of them. As for al-Aswad Ibn al-Muṭṭalib, he went blind. The cause of that was that he once mounted under a gum tree and began calling out: 'O my son, can't you defend me? I am dead!' His companions said: 'We do not see anything!' But he kept saying: 'O my son, can't you protect me? I am perishing! I have been pricked with the thorns in my eyes!' They said: 'We do not see anything!' He kept repeating the same until his eyes were blind. As for al-Ḥaarith Ibn `Ayṭal, he was afflicted with yellow bile in his stomach until his excrement emerged from his mouth and he died because of that. And as for al-`Aaṣ Ibn Waa'il, one day a thorn entered his foot[315] and caused it to be filled (with pus), and he died because of that."

[314] (Shaikh al-Albaanee said): Originally, the word "neck" is mentioned, and the correction has been made from "Durr al-Manthoor" of al-Suyooṭee.

[315] (Shaikh al-Albaanee said): Originally, the word "head" is mentioned, and the correction has been made from "al-Durr" and "Majma` al-Zawaaid" (11113).

Others,[316] however, report this narration thus: “He (al-`Aaṣ) rode to Ṭaa’if on a donkey that let him down on a thorn and it pierced the sole of his foot and killed him.”

Al-Baihaqee[317] also reported this narration in much the same way.

[Shaikh al-Albaanee’s addendum]

It was narrated from Khabbaab رضي الله عنه, concerning the Aayah:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾

{And turn not away those who invoke their Lord, morning and afternoon seeking His Face. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would (then) be of the wrongdoers.} [Surah al-An`aam (6): 52]

He (Khabbaab) said: “Al-Aqra` Ibn Ḥaabis al-Tameemee and `Uyainah Ibn Ḥiṣn al-Fazaaree came and found the Messenger of Allaah ﷺ with Suhaib, Bilaal, `Ammaar and Khabbaab, sitting with some of the believers who were weak (i.e., socially and vulnerable to attack by the Mushriks). When they (al-Aqra` and `Uyainah) saw them around the Prophet ﷺ they looked down on them. They took him ﷺ aside and said: ‘We want you to sit with us alone so that the `Arabs will recognize our superiority. The delegations of the `Arabs visit you and we will feel ashamed if the `Arabs see us with these slaves. So, when we come to you, make them get up from your presence, then when we have finished, sit with them if you wish.’ He ﷺ said: **“Yes.”** They said: ‘Write a document for us (binding you to that).’ So he ﷺ called for a piece of

[316] (Shaikh al-Albaanee said): I do not know whom he (Ibn Katheer) is referring to here.

[317] I (al-Albaanee) say: meaning: al-Baihaqee in “al-Dalaa’il”, as al-Suyooṭee had mentioned in “al-Durr” (4/107); and he further said: it was also reported by Al-Ṭabaraanee in “al-Awsat” (4986) and Ibn Mardawaih with a “Ḥasan” chain. Ibn Jareer (14/70) reported this from Sa`eed Ibn Jubair in a “Mursal” form. And regarding the narration of Ibn `Abbaas, al-Haithamee (7/47) said: “al-Ṭabaraanee has reported it in “al-Awsat”, but in its chain is Muḥammad Ibn `Abdul Hakeem al-Neesaapooree, and I don’t know who he is, and remaining narrators are all reliable.”

paper and he called `Alee to write, and we were sitting in a corner. Then Jibreel عليه السلام came down (with the Revelation) and said:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾

{And turn not away those who invoke their Lord, morning and afternoon seeking His Face. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would (then) be of the wrongdoers.} [Surah al-An`aam (6): 52]

Then he ﷺ mentioned al-Aqra` Ibn Ḥaabis and `Uyainah Ibn Ḥiṣn, and said:

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

{Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allaah has favored from amongst us?" Does not Allaah know best those who are grateful?} [Surah al-An`aam (6): 53]

Then he ﷺ said:

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ﴾

**{When those who believe in Our Aayaat come to you, say (to them): "Salaamun `Alaikum (peace be on you). Your Lord has written Mercy for Himself..."}** [Surah al-An`aam (6): 54]

[Then he ﷺ threw the paper away and called us. When we came to him and he ﷺ said to us: **❝ Salaamun `Alaikum ❞**]"

He (Khabbaab) said: "Then we got so close to him ﷺ that our knees were touching his, and the Messenger of Allaah ﷺ was sitting with us. When he ﷺ wanted to get up, he ﷺ stood up and left us. Then Allaah تعالى revealed:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

{And keep yourself (O Muḥammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them} – and do not sit with the nobles – **{desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance}** – meaning `Uyainah and al-Aqra` – **(and who follows his own lusts and whose affair (deeds) has been lost.}** [Surah al-Kahf (18): 28]

He ﷺ then said: **"May they be doomed."** He ﷺ said: **"May the affair of `Uyainah and al-Aqra` be doomed."** Then he made the parable for them of two men and the parable of this world." Khabbaab said: *'We used to sit with the Prophet ﷺ and if the time came for him to leave, we would get up and leave him, then he ﷺ would leave.'"*

Sunan Ibn Maajah (4127) and the wording is his; Ibn Jareer in his Tafseer (7/201); Ibn Abee Shaibah in his "Musnad" (477) and the wording within the bracket is from him; Abu Ya`laa; Abu Nu`aim in "al-Ḥilyah"; Ibn al-Mundhir; Ibn Abee Ḥaatim; and Abu al-Shaikh; Ibn Mardawaih; al-Baihaqee in "al-Dalaa'il", and its chain is "Ṣaḥeeḥ" as al-Booṣeeree had said. It has a supporting chain from the narration of Ibn Mas`ood رضي الله عنه, in a shorter form, reported by Imaam Aḥmad in his "Musnad" (3985), and Ibn Jareer (7/200), from the route of Ash`ath, from Kurdoos al-Tha`labee, from Ibn Mas`ood. The chain of this narration would have been "Ṣaḥeeḥ" had it been Ash`ath Ibn Abee al-Sha`thaa', but the correct opinion is that he is Ash`ath Ibn Sawwaar, and he has some weakness.[318]

Sa`d (Ibn Abee Waqqaaṣ) رضي الله عنه reported: "We were six men in the company of Allaah's Messenger ﷺ when the Mushriks (polytheists) said to Allaah's Messenger ﷺ: 'Drive them away, lest they should begin to venture against us.' He (Sa`d) said: (The six were), myself, Ibn Mas`ood, and a person from the tribe of Hudhail, Bilaal and two other men whose names I do not know. The Messenger of Allaah ﷺ thought what Allaah wished him to think, and then Allaah تعالى revealed:

[318] **[TN:** See "al-Ṣaḥeeḥah" (3297) of Shaikh al-Albaanee for the complete discussion of the various supporting chains of this narration**]**

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

{And turn not away those who invoke their Lord, morning and afternoon seeking His Face…} [Surah al-An`aam (6): 52]

Ṣaḥeeḥ Muslim (2413-45, 46), Sunan Ibn Maajah (4128), Ibn Jareer (7/202), al-Ḥaakim (5393) and he said: "It is "Ṣaḥeeḥ" as per the condition of al-Bukhaaree and Muslim", and al-Dhahabee agreed with him.[319] The author (Ibn Katheer) (mistakenly) only mentioned that this was reported by Ibn Ḥibbaan and al-Ḥaakim, (leaving out Muslim).

Ibn `Abbaas رضي الله عنهما said: "Ka`b Ibn al-Ashraf (the Jew) came to Makkah and the Quraish said to him: 'You are the leader of the people of al-Madeenah. What do you think about this worthless man who is cut off from his people He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka`bah), and the people who supply water to the pilgrims.' He (Ka`b) replied: `You all are better than him.' So Allaah تعالى revealed:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

{For he who hates you, he will be cut off} [Surah al-Kawthar (108): 3]"

He (Ibn `Abbaas) added: Also the following Aayah was revealed about him:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ * وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا﴾

{Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path?

[319] **[TN:** Shaikh al-Albaanee said in "al-Ṣaḥeeḥah" (7/876-877): This is an error on their part for two reasons. First: al-Ḥaakim saying that Muslim did not report it, whereas he did indeed report it in his Ṣaḥeeḥ. Second: Saying that it meets the condition of al-Bukhaaree, whereas al-Bukhaaree did not narrate from the route of al-Miqdaam Ibn Shuraih and his father in his Ṣaḥeeḥ.**]**

And Allaah is most knowing of your enemies; and sufficient is Allaah as an ally, and sufficient is Allaah as a helper.} [Surah al-Nisaa (4): 44-45]

Ibn Jareer in his "al-Tafseer" (30/330) with a "Ṣaḥeeḥ" chain and its narrators are of the level of "al-Ṣaḥeeḥ". The author (Ibn Katheer) said in his "Tafseer": "This was reported by al-Bazzaar with a "Ṣaḥeeḥ" chain. In "al-Majma`" (7/6), al-Haithamee said: "Reported by al-Ṭabaraanee, and in its chain is Yunus Ibn Sulaimaan al-Jamaal, and I do not know who he is, and the remaining narrators are of the level of "al-Ṣaḥeeḥ." I (al-Albaanee) say: Those mentioned earlier (i.e. Ibn Jareer, Ibn Katheer, al-Bazzaar) have already followed up this narration with a supporting chain, so the Ḥadeeth is "Ṣaḥeeḥ", and all praise is for Allaah alone.

[End of Shaikh al-Albaanee's addendum]

Chapter 42: The severe famine

Al-Baihaqee mentioned at this point the supplication which the Prophet ﷺ made against Quraish when they disobeyed him, resulting in seven years similar to the seven years of Yusuf عليه السلام.

And what he mentioned is similar to that which has been reported in the "Ṣaḥeeḥain", that Ibn Mas`ood رضي الله عنه said: *"Five things have passed: Al-Lizaam, the defeat of the Romans, the mighty grasp (punishment), (the splitting of) the moon, and the smoke."*[320]

In another narration, Ibn Mas`ood said: "When the Quraish disobeyed Allaah's Messenger ﷺ and refrained from accepting Islaam, he ﷺ supplicated Allaah saying: **❝O Allaah! Help me against them by sending seven years of (famine) like those of Yusuf.❞** So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones [in another narration: and skin]. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu Sufyaan then came (to the Prophet ﷺ) and said: 'O Muḥammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allaah (to relieve them).'" Then Ibn Mas`ood recited:

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ * يَغْشَى النَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ * رَّبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ * أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ * ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ * إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ﴾

{Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!" How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them? Then they had turned away from him (Muḥammad) and said: "The one taught (by a human being), a madman!" Verily, We shall remove the torment for a while. Verily! You will revert.} [Surah al-Dukhaan (44): 10-15]

[320] Ṣaḥeeḥ al-Bukhaaree (4767, 4820, 4825) and Ṣaḥeeḥ Muslim (1211-131, 2798-41)

Ibn Mas`ood added: “Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allaah (threatened them thus):

﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ﴾

{The Day We will strike with the greatest assault, indeed, We will take retribution.} [Surah al-Dukhaan (44): 16]

And that was the day of the Battle of Badr.[321] Allaah’s saying: **{Lizaamaa}** (the punishment) refers to the day of Badr. Allaah’s Statement:

﴿الم * غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ﴾

[321] (Shaikh al-Albaanee said): Originally, Ibn Katheer mentioned in his “al-Seerah” (regarding the Punishment that was stopped): “‘It was delayed until the Day of Judgment’, or as he (Ibn Mas`ood) said: ‘it was delayed till the day of the battle of Badr.’” (Shaikh al-Albaanee continues): This is a clear mistake, because this cannot be from the words of Ibn Mas`ood while he is referring to the swift retribution (in this world) and then should go on to say that this (the punishment) will take place on the Day of Judgment. It is clear that it refers to the battle of Badr (in which the Mushriks were defeated), and this is what all the narrations in the “Ṣaḥeeḥain” and others mention. Rather, in some narrations, there is a clear reply to those who interpret the Aayah of the Smoke to refer to something that will take place on the Day of Judgment. In Ṣaḥeeḥ Muslim (2798-39, 40), on the authority of Masrooq:

“A man came to Abdullaah (Ibn Mas`ood) and said: I have left behind in the Masjid, a storyteller who explains the Qur’aan according to his personal discretion and he explained this Aayah: **{So wait for the day when the Heaven brings a clear smoke.}** He says that a smoke would come to the people on the Day of Resurrection and it would hold the breath of the infidels and would inflict the believers with cold. `Abdullaah (Ibn Mas`ood) said: “He who has knowledge should speak and he who has no knowledge should simply say: ‘Allaah knows best.’ This reflects the understanding of a person that when he does not know about a thing, he says: ‘Allaah who knows best.’ The fact is that when the Quraish disobeyed Allaah’s Messenger ﷺ he supplicated Allaah that they should be afflicted with famine and starvation as was done in case of Yusuf (عليه السلام). And they were so much hard pressed that a person would look at the sky and he would see between him and the sky something like smoke and they were so much hard pressed that they began to eat the bones, and a person came to Allaah’s Messenger ﷺ and said: ‘Allaah’s Messenger! Seek forgiveness for the tribe of Muḍhar, for (its people) has been undone.’ The Messenger ﷺ said: **❝For Muḍhar? You are overbold!❞** But he supplicated Allaah for them. It was upon this that this Aayah was revealed: **{We shall remove the chastisement a little, but they will surely return to evil.}**” (The narrator) said: There was a downpour of rain upon them. When there was some relief for them they returned to the same position as they had been before, and Allaah عز وجل revealed this Aayaat: **{Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.}** till **{The Day We will strike with the greatest assault, indeed, We will take retribution.}** And this (seizing) implied (the battle) of Badr. And so far as the sign of smoke, seizing, inevitability, and signs of Rome are concerned, they have become things of the past now.”

{Alif-Laam-Meem. The Romans have been defeated, and they, after their defeat, will be victorious.} [Surah al-Room (30): 1- 3]

(This verse): Indicates that the defeat of Byzantine has already passed."[322]

In another narration from Ibn Mas`ood (as reported by al-Baihaqee), he said: "When the Messenger of Allaah ﷺ saw people backing away (from Islaam), he ﷺ supplicated saying: **"O Allaah! Send seven (years of famine) on them like the seven (years of famine during the time) of (Prophet) Yusuf."** And so they suffered a year, it was so bad that they ate dead animals, hides, and bones. Abu Sufyaan and other people of Makkah came to the Prophet ﷺ and said: 'O Muḥammad! You claim to have been sent as a Mercy. Here your people are perishing. Pray to Allaah for them.' So the Messenger of Allaah supplicated and it rained profusely on them. It poured down on them for seven days and people complained about the volume of rain. So he ﷺ supplicated, saying: **"O Allaah! (Let it rain) around us and not upon us."** The clouds were then withdrawn from above his head, and the people around them were watered."

He (al-Baihaqee) then reported that Ibn `Abbaas رضي الله عنهما narrated: "Abu Sufyaan came to the Messenger of Allaah ﷺ seeking relief from the hunger because they had nothing to eat, even consuming spoiled meat. Allaah تعالى then revealed:

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ﴾

{And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allaah) with submission to Him.} [Surah al-Mu'minoon (23): 76]

The Messenger of Allaah ﷺ then supplicated till Allaah provided them relief."[323]

[322] Ṣaḥeeḥ al-Bukhaaree (1007, 1020 4693, 4774, 4809, 4821, 4822, 4823, 4824) and Ṣaḥeeḥ Muslim (2798-39, 40)

[323] I (al-Albaanee) say: The chain of this narration is "Ṣaḥeeḥ". It was reported by al-Nasaa'ee in "al-Kubraa" (11289), Ibn Jareer (18/45), al-Ḥaakim (3488), and he said: "Its chain is "Ṣaḥeeḥ"", and al-Dhahabee agreed with him.

[TN: Shaikh Muqbil graded it as "Ṣaḥeeḥ li Ghairihee" in "Ṣaḥeeḥ al-Musnad min Asbaab al-Nuzool" (1/157-158)**]**

[Shaikh al-Albaanee's addendum]

It is narrated that Ubayy Ibn Ka`b said regarding the saying of Allaah تعالى:

﴿وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾

{And we will surely make them taste the near torment (in this life) prior to the supreme torment (in the Hereafter) that perhaps they will (repent and) return (to Islaam)} [Surah al-Sajdah (32): 21]

He said: *"It implies to the torments of the world, (victory of) Rome, seizing (of the people of Makkah), or smoke."*

Ṣaḥeeḥ Muslim (2799-42), Musnad Aḥmad (21173)

[End of Shaikh al-Albaanee's addendum]

Chapter 43: The victory of the Romans over the Persians

Al-Baihaqee related the story of the Persians and the Byzantines, and the revelation of Allaah's saying:

﴿الم * غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ * فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

{Alif Laam Meem. The Romans have been defeated. In the nearer land (Syria, Iraaq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allaah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allaah to the Romans against the Persians), With the help of Allaah, He helps whom He wills, and He is the All-Mighty, the Most Merciful.} [Surah al-Room (30): 1-5]

Narrated Ibn `Abbaas رضي الله عنهما: regarding the saying of Allaah تعالى: **{Alif Laam Meem. The Romans have been defeated. In the nearer land…}**. He said: "The idolaters wanted the Persians to be victorious over the Romans because they too were people who worshiped idols, while the Muslims wanted the Romans to be victorious over the Persians because they were people of the Book. This was mentioned to Abu Bakr, so Abu Bakr mentioned that to the Messenger of Allaah ﷺ and he ﷺ said: **❝They will certainly prevail.❞** Abu Bakr mentioned that to them, and they said: 'Make a wager[324] between us and you; if we win, we shall get such-and-such, and if you win, you shall get such-and-such.' He made the term five years, but they (the Romans) were not victorious. They mentioned that to the Prophet ﷺ and he said: **❝Why did you not make it less (than…)❞** - he (one of the narrators said): I think he ﷺ said: **❝ten?❞**" [Sa`eed (the sub-narrator) said: "al-Biḍh`" is what is less than ten] He then said: "Afterwards the Romans have been victorious."[325]

---

[324] **[TN:** Gambling and betting were still not prohibited at that time.**]**

[325] Musnad Aḥmad (2495, 2769), Sunan al-Tirmidhee (2935, 3192, 3193, 3194), al-Ḥaakim in his "al-Mustadrak" (3540), and said: "It is "Ṣaḥeeḥ" as per the condition of the Shaikhain" and al-Dhahabee agreed with him. Al-Tirmidhee and Ibn Jareer also reported this from two additional routes from Ibn `Abbaas.

[TN: Shaikh al-Albaanee graded the above Ḥadeeth from Sunan al-Tirmidhee (3193) as "Ṣaḥeeḥ".

We (Ibn Katheer) have mentioned various routes for this narration in our “Tafseer”, and have mentioned that the one who engaged in the wager with Abu Bakr was Umayyah Ibn Khalaf, and that the bet was for five young ostriches and that it had a time limit. And on the words of the Messenger of Allaah ﷺ, Abu Bakr al-Siddeeq increased the bet. And the victory of the Romans over the Persians was on the day of the battle of Badr, or it was on the day of the truce of Hudaibiyah. And Allaah knows best.

In another narration, al-Tirmidhee reported that from Niyaar Ibn Mukram al-Aslamee: “When (the following) was revealed: **{Alif Laam Meem. The Romans have been defeated. In the nearer land…}** - on the day that these Aayaat were revealed, the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them because they were the people of the Book. So Allaah said about that: **{And on that day, the believers will rejoice - with the help of Allaah. He helps whom He wills, and He is the Almighty, the Most Merciful}**. The Quraish wanted the Persians to be victorious since they (Quraish) were not people of the Book, nor did they believe in the Resurrection. So when Allaah revealed these Aayaat, Abu Bakr al-Siddeeq رضي الله عنه went out, proclaiming throughout Makkah: **{Alif Laam Meem. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in Biḍh` years}**. Some of the Quraish said: ‘Then this is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in Biḍh` years, so why not have a bet on that between us and you?’ Abu Bakr said: ‘Yes.’ This was before betting has been forbidden. So Abu Bakr and the idolaters made a bet, and they said to Abu Bakr: ‘What do you think – Biḍh` means something between three and nine years, so let us agree on the middle.’ So they agreed on six years. Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing to six years because Allaah تعالى said: **{In Biḍh` years.}** After this, many people became Muslims.” [Sunan al-Tirmidhee (3194), and graded as “Ḥasan” by Shaikh al-Albaanee]

Ḥadeeth (3191) of Sunan al-Tirmidhee has been graded as “Ḍha`eef” by Shaikh al-Albaanee. See also “al-Ḍha`eefah” (3354) of Shaikh al-Albaanee for the discussion of some the other routes for this narration.]

Chapter 44: Concerning al-Israa' (night journey) of the Messenger of Allaah ﷺ from Makkah to Bait al-Maqdis, then his ascension to the heavens, and the signs he saw there

Ibn `Asaakir (in his book "Taareekh Damishq") reported the Aḥaadeeth about al-Israa' (the night journey) (as an incident which took place) in the early beginnings of the Prophetic mission, whereas Ibn Is-ḥaaq mentioned them in this place, i.e. some ten years after the mission, and this is what is more apparent.

We (Ibn Katheer) have already mentioned the Aḥaadeeth relating to this in details, regarding the saying of Allaah تعالى:

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

{Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him], Who took His slave (Muḥammad) for a journey by night from al-Masjid al-Ḥaraam (at Makkah) to al-Masjid al-Aqsaa (farthest Masjid), the neighborhood whereof We have blessed, in order that We might show him (Muḥammad) of Our Aayaat (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.} [Surah al-Israa' (17):1]

Let us then record from there the chains of narrations, the sources, and the support for or criticism of these. This will be convincing and sufficient in itself. And all praise is for Allaah alone…

This is the last of what the Shaikh, the Muḥaddith, Muḥammad Naaser-ud-Deen al-Albaanee رحمه الله, wrote with his hands in "Ṣaḥeeḥ al-Seerah al-Nabawiyyah", and he passed away before he could complete this task.

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praise is for Allaah by Whose grace good deeds are completed

وصلى الله وسلم وبارك على عبده ورسوله نبينا محمد وعلى آله وأصحابه أجمعين